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PATRICIAN GROUPS IN MISSION AREAS

LITURGICAL FORMATION OF CATHOLICS

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Rev. Morgan J. Vittengl, M.M., Editor.

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Far East Mission Report: 1958

MISSION work in the Far East accounted for ever increasing convert totals during the past year, which in most places exceeded the record number of converts made the the previous year.

While convert work in China, North Korea, and North Vietnam has temporarily ceased, due to the blows of persecution at the hands of Communist governments dedicated to the annihilation of all religious groups, practically every country outside the bamboo curtain reported a substantial increase in the number of converts and catechumens preparing for Baptism.

Latest statistics reveal that a remarkable total of approximately 2,121,716 converts reported during the past year brought the number of Catholics to 32,624,699 out of a population of 1,300,163,000 living in the countries of the Far East.

In sharp contrast with the sad plight of Catholics in North Korea, the Church in South Korea continues to experience a remarkable convert movement. The 40,000 converts baptized in South Korea last year means that for the second successive year each priest averaged over 100 converts. Today, the 232 Korean priests and 184 foreign missionaries care for 330,000 baptized faithful and have

nearly 75,000 catechumens under instruction.

The stability of the Catholic Church for those who have lost everything before the onset of communism; the charitable work of the Church; and the Korean's innate desire for religious values are all causes for the movement to the Church in the last few years. The rate of increase is still climbing and there is every indication that it will continue to grow for some time to come.

In Japan a total of 12,306 converts during the past year raised the Catholic population to 254,114 compared to 120,000 ten years ago. This is a 5 per cent increase in the past year alone.

A most significant aspect of the convert work in Japan is that while the number of converts is numerically small when compared to the population of 90 million, the Catholics exert an influence far out of all proportion to their numbers. This probably is due to an excellent rate of vocations.

There are now 359 Japanese priests; 242 major seminarians; 234 minor seminarians; 3,047 professed Sisters; and 1,942 novices and postulants. Foreign missionaries in Japan number 1,208 priests and 1,063 Sisters.

The island of Taiwan reports a continuation of the exceptional progress made there during the past few years. An estimated 34,000 converts baptized over the past twelve months, equal the record number of conversions made the previous year. In roughly five years, the number of Catholics in Taiwan has increased from 20,000 to 48,000.

Conversions among the three million refugees from the mainland diminished somewhat, due perhaps to the fact that they are now becoming more involved in business and social activities. However, conversions among the seven million Taiwan-born and aborigines increased, largely because a greater number of the 508 missionaries in Taiwan (many of whom were expelled from Communist China) now speak the local dialects, and have become more familiar with the mentality and customs of the island's native-born population.

Today, the average number of converts per priest in Taiwan is almost three times the highest average number ever recorded on the China mainland.

The city of Hong Kong on the border of Communist China reported 24,236 conversions during the past year as the truly spectacular city-wide convert movement, the largest in the Church today, continues unabated. The faithful of Hong Kong, today number 129,652 and there are 14,334 catechumens under instruction.

The predominant factor in the amazing 119,000 ten-year increase of

Catholics in Hong Kong, is the more than one million refugees from Red China. The love and respect for the individual which the Church guarantees is something eagerly sought after by Chinese who were treated as mere machines and tools by the Communists in China.

The Philippines have 55 per cent of the Catholic population of the Far East. Out of the nation's 22,222,194 people, the Church numbers 18,504,273 members, which represents a gain of 1,116,832 during the past year.

The future of the Church in the Philippines looks bright, since the diocesan and missionary staff of 3,000 priests now caring for Filipino Catholics will be augmented soon as some 3,114 seminarians complete their preparation for the priesthood. A major source for these numerous vocations are the 824 Catholic schools, staffed by the 3,949 Brothers and Sisters of whom 2,762 are Filipinos.

The latest statistics for the Malay peninsula list 2,060,996 Catholics out of a total population of 77,600,000. Of this number approximately 1,580,000 Catholics live in Vietnam a country split into two by the Communist uprising in the North, where the exodus of Catholics to the South left only 40,000 Catholics under Communist rule.

South Vietnam has a Catholic population of 1,180,000 of whom 590,000 are refugees. The 1,999 Vietnamese priests and 200 foreign missionaries, have done a marvelous job in resettling the Catholic refugees in

some 265 villages as well as building hospitals schools and Churches. The priests and religious are directed by seven Bishops of whom four are Vietnamese.

Although the outlook for the Church in Indonesia is uncertain due to the threat of either a Communist or a Moslem-extremist dictatorship, it continues to grow as is evidenced by the many conversions and vocations recorded in the past year. There are three Indonesian Bishops and 148 Indonesian priests out of a total of 919 clergymen.

While the 771 foreign missionaries cannot be increased at the moment due to governmental regulations which make it difficult for new missionaries to enter Indonesia, the native clergy is increasing each year. There are six major seminaries and scholasticates preparing young men for the priesthood.

Ceylon had 1,745 converts during the past year which brings the total number of Catholics to 689,807. The 486 priests of whom 240 are Ceylonese staff six dioceses. Most of the 984 Catholic schools are run by 2,122 Sisters. The main difficulty facing Ceylon today seems to be the nationalistic spirit of the people and a lack of priests. The latter difficulty will diminish in a few years with the ordination of some 600 seminarians now preparing for the priesthood.

Pakistan, where the Church has enjoyed its greatest success in the conversion of Moslems, reported nearly 8,000 baptisms over the past year. There are now 288,663 Catholics in East and West Pakistan out of a total population of 78,000,000. There are

338 priests of whom 64 are native Pakistanis to care for these Catholics. The Church here recently marked another milestone in its history with the consecration of the first Pakistani Bishop, Most Rev. Joseph Cordeiro the new Archbishop of Karachi.

India today has a Catholic population of 5,168,477 out of a total population of 358,000,000 people. The 3,500 Indian priests out of a total of 5,835 priests in India, have the assistance of perhaps one of the finest Catholic educational systems in the world.

In India the Catholic Church conducts 55 colleges; 31 for women with 6,294 Catholic students and 24 for men with 1,728 Catholics. These colleges are perhaps the most important factor in the 100 per cent increase of Catholics in India in the last four decades.

While, today India stands on the brink of far-reaching changes, the deeply rooted and well organized Church in that land will most certainly flourish in the years to come, although difficulties brought on by the rising influence of ultranationalism and communism must be faced today. One of the most encouraging reports to come from India recently, states that the Communist influence which brought a Red government to power in Kerala, the most Catholic state in India, is on the wane.

While we rejoice in this bountiful harvest of souls, reaped amidst many trials and difficulties, we are sobered by the thought that there are 1.2 billion souls in the Far East still to be led to the "one flock and the one Shepherd."

the Legion of Mary has undertaken a
work to enlist larger numbers
the laity in the Apostolate —

Patrician Groups In Mission Areas

— By Rev. Ivar S. McGrath —

ORGANIZING Patrician circles is a relatively new work of the Legion of Mary, yet they have already proved their efficacy in England and Ireland, and won the enthusiastic support of priests who have witnessed the results obtained through their technique. Recently the Legion of Mary in Korea has in certain places undertaken the formation of Patrician groups and it is felt by many that this method of rehabilitating the ordinary Catholic with an apostolic spirit may well be the answer to not a few missionary problems.

The object of the Patricians is to inspire those Catholics not active in any form of lay apostolate with a realization of their duties and responsibilities regarding the spiritual welfare of their neighbor, and the immediate aim of the movement in Europe is to overcome the traditional articulateness of the Catholic of the West.

In the opening paragraph of an article on the Patricians published in *Maria Legionis*, Mr. Frank Duff writes:

"Catholics never speak about religion to those outside the Church, and seldom to those inside it. A term has been devised in France to describe this Christian disorientation: *Mutism*. In his book on the Church, Msgr. Guenens expresses this poignant

thought: 'It is said that those outside the Church will not listen. But the real truth is that the Catholics will not speak'."

It is true that the people of the East do not suffer from this ingrained fear of speaking about religion, but it is nevertheless certain that most of our Catholics fail to avail of the constantly recurring opportunities to speak of their faith, that when they do, they do so ineffectively.

Another and vital object of Patrician meetings is to increase, by inspiring, the number of Catholics enrolling in active forms of the lay apostolate. It is a fact equally true in East and West, that while it is always possible to gather a relatively small group of elite, it is difficult to enthruse the large numbers of lay Catholics required to participate in the apostolate if the directives of the Holy Father are to be followed, and the requirements of the missionary Church met.

Groups Organized in Korea

Bishop Harold Henry, S.S.C., of Kwangju Vicariate in Southwest Korea, who has introduced the Patrician movement into his district, has stated that his primary purpose is to keep contact with the greatly increased numbers of newly baptized Christians, and to accomplish the always difficult task of requisite after-

baptismal instruction. (Catholics in Kwangju Vicariate have grown from slightly over 10,000 in 1953 to the present figure of 44,098 baptized Catholics.)

In Kwangju there are over 1,000 baptized Catholics to every priest, and conversions average some 500 in each of the 28 parishes annually. Obviously with priests shouldering such existing responsibilities there is danger of reaching a so-called saturation point with consequent diminution of conversions. Only by developing ever greater numbers of lay apostles can such eventuality be avoided.

As in other missionary and indeed non-missionary areas, it is difficult to induce the ordinary Catholic to attend lectures or doctrinal classes. It has been found, however, that normally a Catholic who has attended a Patrician meeting is intrigued and will continue to come to the monthly sessions. While the Patrician technique aims at inspiration rather than instruction, inevitably increased knowledge of doctrinal tenets is obtained.

Kwangju Vicariate has a well organized Legion of Mary, with at least one praesidium in every parish. Sound Legion praesidia are prerequisites for running Patrician groups.

When we have outlined in general the Patrician technique, the organization, and the agenda of the meeting, we shall return to Kwangju, describe a couple of Patrician group meetings witnessed there.

Patrician Idea

The Patrician technique is simple enough, and it has been found in practice that if all the directives for running Patrician circles are carried

out faithfully, surprising results will follow. There is always the temptation at the beginning to alter certain points of procedure, local circumstances the excuse, but to do so is to show lack of complete understanding of the method, and can only weaken the working of a technique already proved. The present rules of the movement are the outcome of experiences and intensive study over the past several years.

Patrician circles consist of groups of Catholics who meet once a month for discussion on doctrinal questions with a practical application. The meeting lasts two hours.

Inducing All To Speak

The aim of the meetings is to get the ordinary Catholic speaking about his religion and by participating actively in the discussion, to make the conclusions vital and personal. Having had some part, however small, in the discussion, the participant feels that the entire course of reasoning is his own. One is convinced by one's own reasoning rather than by that of another.

Any number from thirty to seven can form a Patrician group. When the number is in excess of seventy it is better to form two groups. All Catholics are welcome. Non-Catholics may not attend the meetings, otherwise the free, casual, and 'family' atmosphere is missing.

The meeting opens with the Patrician prayer, recited in unison. This is followed by a short talk by a lay speaker, limited to fifteen minutes. This address by a layman is on a particular point of doctrine previously chosen by the organizing comm

(consisting of the chairman, the missionaries responsible for the meeting, and the Spiritual Director.) The talk should not be 'professional' or 'rounded and complete'. It should in fact be a mere introduction to the discussion which follows.

The layman's talk concluded, a fifteen minute discussion follows. The setting for the meeting is that of a circle, members in rows forming a half circle around the altar (the normal position around the altar without the Vexillum) and the table at which sit the Spiritual Director and the chairman (who is a missionary and most important to the meeting, and of whom we shall say more later).

All present are encouraged to contribute their ideas. This is no question and answer period between the members and the chairman. The Spiritual Director must refrain from entering the discussion unless forced to do so.

It is known from experience that it is very difficult for a priest to remain silent in such circumstances. When religious matters are discussed it is normally the voice of the priest which is heard. However, if the priest plays too great part in the actual discussion of Patrician groups the whole purpose of the meeting is voided.

It may be difficult to refrain from speech when opinions which are incorrect or even verging on the heretical are being aired. In practice however it has been found by priests with Patrician groups (and to their initial surprise) that any group of thirty or more Catholics, given time for free discussion, will eventually come up with a conclusion in accordance with Catholic teaching.

While one or two Catholics might show ignorance on some point of doctrine, the accumulated knowledge of the group will in ninety-nine cases out of a hundred straighten out the matter and correct the error. It requires little knowledge of human psychology to realize how deep an impression is made on the group by conclusions attained in this manner, rather than by accepting without argument some postulate formulated by another.

As the discussion is the core of the Patrician meeting, I shall here give an excerpt from a very fine article about the Patricians written by Father P. J. Brophy, of St. Patrick's College, Carlow, and published in the 'Furrow.'

The Open Forum

"Next comes the open forum, the highlight of the evening. The audience is invited to comment on, criticise, or expand the ideas now circulating. It is a real conversation, a turning over in the mind and formulating in words of what successive speakers suggest. A chain of ideas is linked up, drawing all present into the family circle as thoughts are exchanged, queried, accepted. Inspiration rather than formal instruction is the great aim. After all, at Mass we have the trained theologian's systematic teaching. The Patrician circle does not rival this. Rather it seeks to bring it right down to earth, to apply it to everyday problems. People need help to get the Christian ideal firmly fixed in their minds as the norm of conduct... It is this easy, informal, practical and kindly atmosphere which prompts people to contribute and thereby commit themselves publicly.

"As many as possible should talk. The chairman should not normally allow anybody to exceed five minutes. Otherwise the homely atmosphere is threatened. Everybody present must be made to feel his views are interesting and helpful to others. The first ten words in public are a psychological triumph, a crack in the old conservative core of inarticulateness. The natural, simple, easy flow of ideas wakes up everybody present to realize, 'I have a stake in this. I have something to say, I never dared to say it aloud before. Here goes!'"

The open discussion lasts forty-five minutes and exactly one hour after the start of the meeting there is a fifteen minute break for tea, and informal chat. This break is important. It relaxes, allows those present to talk together, permits the legionaries present to circulate, contact newcomers.

The tea arrangements should be very simple. (The tea interval has proved a difficulty in one country parish in Korea—how the break was retained with success we shall describe later).

A talk by the priest follows the tea interval. This talk should not last more than fifteen minutes—strict adherence to the schedule is essential. The priest's talk would normally expand in some way the topics discussed to date. It is an opportunity for the trained mind to enlarge the scope of the discussion, throw new light on neglected points. Like the layman's talk, it should lead to further discussion rather than complete and conclude.

After the address by the priest the subject is once more discussed by the members. This period lasts for some

twenty-five minutes, or until five minutes of the second hour. The chairman then makes any necessary announcements, (financial statement—the trivial expenses for tea etc., are met by a secret-bag collection taken up during the meeting—date of next meeting etc).

The meeting concludes with the recital of the Creed and the priest's blessing.

Trained Legionaries Ensure Success

The chairman at a Patrician meeting should be a legionary, and the success of the meeting depends on his wise and careful guidance. He should not answer questions himself, but refer them back to the members present. It is his duty to see that as many as possible speak, and that no one speaks too long (he should limit each contribution to three, or at most, five minutes.) The same person may speak more than once, however.

The chairman should not speak provided those present are keeping things moving, nor should he interrupt except, as mentioned above, to discourage the long-winded, or to check too great irrelevancy. It must be remembered however that this is not a 'directed discussion' in the strict sense. Granted that there is something connected in a general way with the subject matter being discussed, it is well to allow members to air their views and opinions.

The success of Patrician meetings depends on the amount of preparation, and on the exact adherence to the spirit and letter of the agenda. We have mentioned the preparation of subject matter and talks by the or-

nizing committee. Recruiting and subsequent attendance also depend on the preparatory work of the legionaries.

While church notices and an announcement from the altar will inform Catholics of the Patricians, and elicit full support of the pastor, yet the essential means for building attendance is personal contact—house to house visitation by legionaries. In this way every Catholic of the parish is assured that his presence is welcome and desired. It has been found in practice that if 50 per cent of those promising to attend do so, it is a high figure. Initially it will be necessary to visit all Catholics. Later, as a certain number become regular participants, legionaries can concentrate on those who never attend. At each meeting Patricians are urged to bring Catholic friends to the next meeting, and various devices such as printed invitation forms may be employed.

At the beginning it is well if a large number of active legionaries are present at meetings, both to aid discussion and to learn the technique. Once the monthly meetings are firmly established it will be sufficient if the two or three legionaries on the organizing committee attend. These legionaries must have a grasp of the subject matter on the agenda and be ready if necessary to enliven the meeting with apt questions or comments, and, in case of too great irrelevancy, to turn the discussion to profitable channels with a relevant contribution.

We have said that the Patrician technique is simple. While that is true, it is also true that implementation is not always easy. Great attendance, careful preparation, and attention to all the details of order

and procedure are required. It is a long-term effort.

For All Catholics

Some months ago it was stated that in England there were over 200 Patrician circles meeting monthly. Assuming that average attendance would be about fifty persons, that means some 10,000 Catholics get together each month to discuss doctrinal matters, stressing in the discussions practical application to their lives. It is obvious that the possibilities are immense. New Patrician circles are being set up continually, and the present figure must be close to 300 groups.

It has been demonstrated that Catholics of every educational level can be formed into Patrician groups. One of the first circles in Dublin consisted of members of the diplomatic corps stationed in the Irish Capital. This group has been meeting for many years with marked success. The writer has been present at meetings in England where the majority of members were of the working class, who had had very little formal education. Such a group spoke of religious matters in terms readily understood by those participating. A knowledge of the catechism learned as children was sufficient to allow the group to solve the problems met in their own lives in accordance with Catholic teaching.

Having outlined the Patrician idea, spoken of the growth of the circles in England, and before describing what we have witnessed of the Patrician experiment in Korea, we shall again quote from Father Brophy's article:

"The Patrician principle is not an alchemists dream come true. It cannot solve our religious problems overnight, but if adopted on a national scale, it could transform the Catholic mind into something more alert, militant and confident within twenty years. Truths need to be taken asunder and expressed in an idiom open to all classes of minds. It is not possible to be too simple though it is difficult to simplify.

"Watch how people express themselves and on what subjects. If they balk at religious topics it is because they have never tried or been encouraged by the example of others to express their views. Every mind seizes upon a valuable facet of truth and can be taught to put it in words to the profit of others. The inexhaustible riches of Revelation presented in terms suggested by the widely-differing experiences of the audience, can be as exciting and exhilarating as reading the Gospels.

"Encourage repetition of views on the same topic. It may strike home in one mind after the third re-statement. Study your audience's reactions and watch what evokes a response. What a practical recognition of the dignity of the individual is this patient respect for his opinion. It builds up his morale. Every stone no matter how rough-hewn or how another man's gives to the bearer a builder's interest in the edifice of Catholic truth."

Patrician Circles in Hampyong

We have mentioned the problem of rapidly increasing numbers of Catholics as found in Kwangju Vicariate, southwest Korea. The problem is

similar throughout South Korea, where Catholics have grown from 166,471 in 1953 to the present more than 330,000.

It is fortunate that the Legion of Mary has developed with considerable rapidity. From the founding of the first council, a curia, in Kwangju Vicariate in 1955, the Legion has extended until today there are three comitia, 14 curiae, and almost 200 praesidia with some 3,000 active members, and nearly 10,000 auxiliary members. Kwangju comitium has recently been raised to the status of a senatus. The speedy and successful growth of the Legion in Korea is due to the unity of the organization under the careful and strict direction of the senior Kwangju council. No deviation from Legion constitution and rules is permitted.

There is, then, the necessary Legion organization already existing so that Patrician circles may be established everywhere. That such circles can be of inestimable value in Korea and be operated effectively has already been proved.

Columban Father, Thomas Moran, in the town of Hampyong, Kwangju Vicariate, initiated the Patrician movement almost one year ago. He admits that at the beginning he altered certain points of procedure, feeling that strict adherence to the regulations would not suit his people. He later returned to the full and complete letter of all Patrician regulations.

It may be of interest to note the points on which he originally varied from the prescribed technique. Father Moran found that the tea interval was a cause of embarrassment rather than a relaxation for those present. He dis-

used with the tea break altogether soon realized his mistake. On realizing the importance of this period he investigated the reason for the embarrassment, and found that it was due to the fact that the countryfolk of the area were not accustomed to drinking tea! He reintroduced the tea break, substituting a brew made from barley which the people were in the habit of drinking, and the fifteen minute interval regained the relaxed, friendly atmosphere desired.

Father Moran at one time considered being a catechist as chairman, rather than a legionary, feeling that greater grasp of doctrine was essential. However, on further consideration and realizing that a catechist in the chair would tend to give the meeting a false picture of the 'room' air, he retained a legionary who, after experience gained from several meetings, was eminently satisfactory.

In the early days of his experiment with Patrician groups Father Moran had the chairman regularly call on those present by name, asking for their ideas. As there was a possibility that this might scare some of the shy ones, he discontinued the practice, and found that it had not been necessary.

Meeting of Men

The writer was present at two Patrician group meetings in Hampyong. One was for men, the other for unmarried girls of the 17-20 year age-bracket.

The men's Patrician meeting was excellent in every way, at least as good as any witnessed in England or Ireland. Some fifty men were present, of whom ten were legionaries. The speaker (barber by profession) sat in the half circle to deliver his talk.

The subject chosen for discussion was "What Makes Good Parents?"

From the time that the chairman (a legionary and iron-works employee) called on the circle for their contributions, there was not a pause of more than ten seconds. Without standing up, man after man present had something to say. During the first forty-five minute discussion period and the second twenty-five minute period, more than thirty people spoke, some two or three times. Most spoke for a couple of minutes, only one continued for five minutes and he was gently informed by the chairman that he should allow someone else to speak. Five of the legionaries spoke.

A catechist present entered the discussion once to make an apt remark regarding orphanages. (Hampyong town with a population of less than 10,000 has four orphanages. Placing one's children in these 'orphanages' in order that they receive free education is a serious temptation.) One other man present made his sole contribution of the evening at this point by saying, "There's nothing like a mother's love!" He was no doubt highly pleased with himself and went home feeling that his remark had set the tone for the entire discussion.

Of those present most would be farmers, but there were also school teachers, a civil servant from the county office, a post office clerk, an ex-chief of police, a carpenter, a painter, and some merchants. The legionaries had been active prior to the meeting and had brought along three men who had failed to make their Easter duty.

The level of discussion was possibly not very high, but there was no need for any intervention from the priest.

On each point the Catholic angle was stressed. The chairman was admirable, limiting his remarks to introduction, announcements, and an occasional calling to order when two would speak at the same time, or, as mentioned, when someone spoke too long.

The meeting was held at eight o'clock on Saturday night. The following morning after the Masses groups of men could be heard outside the church continuing the discussion of the previous evening.

Father Moran informed the writer that the subject discussed the previous month was The Mass and Sacrifice. During the meeting various practical points concerning attendance at Mass, its place in our lives, how to explain its significance to pagan friends, the contrast with the pagan idea of sacrifice and allied questions regarding Catholics present at pagan family rites, were raised and discussed.

Overcoming Reticence

In the early months of his experiment with Patrician groups Father Moran thought that there would be problems arising from disparity of age and the matter of "face." He assured the writer that such difficulties could be overcome and showed me a helpful paragraph dealing with the question from a letter written by Father Aedan McGrath (who has been closely associated with the growth of the Patrician Movement and the organizing of groups in England).

"From your letter I see that in one of your Patrician groups you have a wide age-range, the 25 to 30 year-olds together with others up to 55 to 60 year-olds, and that because of this

you are having some difficulty. The matter of face in the East is of course, an important consideration. But as you say, it need not necessarily be an insurmountable obstacle. I should imagine that the Legionaries could carefully set the tone of the meetings, the younger ones speaking respectfully, the older Legionaries deliberately presenting their personal worries and difficulties to the meeting, in order to show the way. In this, I am endorsing what Brother John Nagle said in his letter to you—that the Legionaries 'give a lead in showing a disregard for self-respect and for what others think of one's erroneous views and opinions'."

At the second Patrician meeting which the writer attended in Hongkong it was demonstrated how the technique does in fact overcome reserve or reluctance to speak on some particular subject.

The meeting was for unmarried girls, ages ranging from about sixteen to twenty-two. The subject involved duties of children in the home and after a while the matter of Catholic girls being betrothed to pagan men was raised.

These were Korean girls, country girls at that, and as such traditionally shy and tongue-tied when speaking openly of marriage questions. Nevertheless these young girls took up the whole problem of finding suitable Catholic spouses, and the vexing question of how to deal with non-Catholic parents who would insist on marriages with pagans, in a thorough and practical manner. There was an occasional smile or giggle, as one would expect, but this did not hinder the free discussion. Bishop Henry

no was present, informed the writer that he was quite amazed, and that ever in his long years in Korea had he heard young girls speaking so frankly on this important subject.

This meeting of girls was not, on the whole, as good as that of the men. The girl acting as chairman was inclined to answer too many questions herself, and too many of the speakers were legionaries. However these were failings that could gradually be offset, and even as things were, it was obvious that the participants enjoyed the entire proceedings, and that many points of very practical interest for Catholic girls had been discussed and commented upon. No girls left that meeting without a sounder understanding of her duties as a Catholic.

It may be mentioned here that the region concilium has sanctioned a shorter agenda for junior meetings, if conditions do not permit the full agenda. The total duration of the shortened meeting would then be one and a half hours. This result is obtained by limiting the lay persons' talk to five minutes, the priest's to ten minutes, curtailing the discussion period and tea interval each by five minutes. It is stressed, however, that the full agenda should be adhered to when possible.

Need And Possibilities

Before leaving Korea the writer spoke to a Columban priest, pastor of a parish in the city of Chun Chon, northeast Korea, who had quite recently organized Patrician groups. He was charmed with the method. One of his greatest problems had been after-baptismal care and instruction. His baptized Catholics were rather

loath to attend lectures or classes. Once they had been induced to attend one Patrician meeting there was little difficulty in obtaining regular attendance. "The Koreans love to talk," this Father told me. "At a Patrician meeting they can both talk and increase their understanding of the faith."

Shortly before departing from Seoul the writer heard that one of the Maryknoll Fathers in Chongju had also initiated the Patrician movement, with very satisfactory results. The writer regretted missing the opportunity of speaking to him, or of attending one of the meetings organized by his legionaries.

As already mentioned, with the Legion of Mary so widespread throughout all the Vicariates of South Korea it will be possible for Patrician groups to multiply rapidly. It may well be that by such means the phenomenal growth of the Church in Korea can continue unabated, despite the ever-increasing responsibilities borne by priests.

We conclude with a final quotation from Father Brophy's article:

"The battle for the Faith today will not be won at the theologian's rostrum or at the feet of the eloquent pulpit. Victory lies with the alert layman who blends zeal and conviction with a practical grasp of what he believes and why. He has the entry to every class and profession. If he does not speak to the bewildered and the questing he has sold the pass and failed the Church. The Patrician circle is a training ground for the enlightened apostolic layman, the most wanted man of the twentieth century."

*Providing a home for Japanese students
has brought marvelous results in the
matter of conversions and vocations—*

KYOTO STUDENT HOSTEL

— By Rev. John Murrett —

A priest who has long been associated with university work made what many believed to be a rather far-fetched statement when he said: "We are wasting money in Japan, trying to compete with state-financed universities. If we used the money instead, to establish hostels for university students near all the big universities, we would be accomplishing something far greater for souls and for the Church here." It was interesting to note, however, that those who agreed with him were of far greater number than were the dissenters—but nothing ever came of it.

Beginnings Of The Hostel

As one who has been "in the hostel business" for twelve years I have been able to see the value of such houses for students. I was practically forced into it shortly after World War II, when students of my English classes at Sanko High School found themselves in need of a place to stay. The commercial dormitories had not yet begun to function, and private families had not enough room for themselves; I had a small house on the campus of Kyoto University and for three months I had been living there alone. Then I had my first inquirer—a student who needed to work for his food during the summer, because there were seven smaller

brothers and sisters at home and not enough food to go around. I did not need a gardener, but I took him on—and in—and wondered how I had ever got along without him.

Another student followed shortly after that, and then two more. None of them had any money for housing or meals, but all of them were anxious to do some work—any kind of work—to make up for their lack of funds. Household tasks took care of that, and as the boys settled down to live with me I explained that I had certain prayers to say every day, and invited them to join me. Not one of them was Christian, but they seemed to be glad to share this part of my life, too.

One night in January, fire destroyed the three Sanko dormitories, and I cleaned out our front room of the few chairs it had for classes, and the quartet went to the fire and invited ten of the victims to come and spend the night on the floor of that room. I thought it would be only for a night or two, but the ten stayed. It was a little crowded, but "the cottage" soon housed sixteen snugly.

The first four managed things very nicely, and the ten newcomers were at once introduced into our way of living. As soon as we were pretty well settled, we had our first meeting (I purposely absented myself to give

in freer range) and they decided on a Rule, a horarium, and a plan of action which quite surprised me. It was all their own idea, and I was simply amazed to see such capability among such young men.

The Rule Of The House

The Rule—still in force today—needed but little editing; a few of the principal items from it will give an idea of the type of students I was looking for.

This Rule is designed to train University students for their place in the world of business; to develop in them a sense of responsibility, and to help them form now, a disciplined character. It will be to your advantage to take each point seriously.

1. This is a prayerful house of study. In the study hall absolute silence must be strictly observed at all times, even during holidays and vacation.

2. The language of the house is English *only*.

3. The house is ruled by a governor, who is fully in charge and represents Father; a treasurer, who collects money for meals and pays the bills; and three council members. All these officers are elected twice a year by the students.

4. Each student will be assigned a house task for a week. . . Your attention to your task will be proof of how well you are accepting responsibility.

5. Smoking is permitted, but never during meals, and never above the first floor.

6. No newspapers, magazines, food, etc., should ever be brought into the study hall or dormitories.

7. No liquor is to be brought into the house. Inebriety will not be tolerated.

8. Students may not stay away overnight except in their own homes.

9. Saturday and holiday afternoons are free, as is Sunday from 10 a.m. to 5 p.m., to provide time for walks, movies, concerts, etc. . . . To leave the property at other times requires special permission from Father. Free time is allowed on Saturday evenings and the eves of holidays, but on the property.

10. You are encouraged to invite your friends to come and visit you, but never during the hours allotted to study.

11. Continued, wilful violation of these Rules will merit expulsion."

It was much stricter than I would have ordered—as was the horarium submitted, but I felt that the lads knew more about their own conditions than I did. The day schedules reminded me somewhat of the seminary (see horarium p. 767).

When a new student comes to apply, he must bring with him a recommendation by a priest, a University professor, or one of our students. The governor gives him a copy of the Rule and the horarium, bids him to take it home and study it carefully before filling out the application blank. One question on the application asks: "Have you carefully read our Rule? . . . Do you fully understand it? . . . Do you promise to abide by all its requirements? . . ." Only two applicants have so far decided, after reading the Rule, that it would be too much for them, and they were honest enough to admit it.

In the evenings I taught them Catechism and English conversation. I never found the lads other than intelligently interested, reverent and cooperative; a lecture on Christian Doctrine is given every Thursday evening by a Japanese priest, and this is followed by the regular weekly meeting which all must attend. Today, a number of boys conduct Catholic Study clubs which they have organized of their own accord in their colleges.

Question Of Finances

Perhaps the question of finances may be in the mind of some readers of this article. The hostel almost supports itself. There is no charge for lodging, no entrance fee, but each student pays a basic fee of U.S.\$4.00 a month to cover the expenses of electricity, gas, salaries, etc. . So far, the treasurers have been able to meet the food expenses with payments of U.S.\$9.00 per month from each student, but with the mounting prices of foodstuffs this will have to be increased next year—U.S.\$2.50 more. Provision is still made for needy students. I have found it helpful to tell such students that I do not expect them to make repayment of any debt after they get to work, but I do hope that they will always do whatever they can to help needy students they may meet later on. At present, ten who are orphans are being supported by funds obtained from benefactors. To save them embarrassment, no one in the house knows who is being helped—each pays his own money to the treasurer.

Four years ago we moved from the cottage to Villa Maria which is more spacious, providing room for three dormitories, a chapel, refectory, study

hall, locker rooms, recreation rooms and a large bath. During the school year 1957-58 we were filled to capacity—thirty-six students.

Results Of The Work

Of the 167 students who have finished their course in our hostel, slightly more than half that number became converts, and are now engaged in Catholic activities in their own parishes. The others, well-instructed in the doctrine, will always have a sympathetic understanding of the Catholic Church. Some of them have received baptism after leaving here.

Eleven graduates have entered the seminary—ten are preparing for diocesan work, and one entered the Congregation of the Passion. Our first priest, Father Michael Tokugawa, was ordained in the Kyoto Cathedral on March 21, and offered his first Mass in our chapel the next morning. All our alumni are in good positions: five are following higher studies in the U.S.—and all of them keep in touch with us. Those nearby come in for week-end visits and for Christmas and Easter.

Looking back over the past twelve years, I believe the only real mistake we made was when we accepted some High school boys one year. We soon learned that university students and high school boys should never be boarded together. The university students tend to "show off," and lord it over the younger students.

Then, too, the university students have fewer classes than the high school boys in Japan. As a result, in an effort to emulate the older youths and to participate in all their activities, the high school boys

glected their studies, cut classes, and became quite lazy in their scholastic endeavors. Since then we have not boarded high school boys.

Be Available

I have been often asked: "What do you feel is the most necessary part of the priest in such a work?" My answer, invariably, is: "Being available at all times to the students." This does not tie one down—I still continue teaching my classes at the university and I get away a month every year on vacation.

During the school year, I find it of the greatest importance to be on hand, not only to help them with their studies, but, more important, to get to know each student personally and help him with any problems—real or imaginary—that he may have. These latter usually fall under the following categories: studies; finan-

cial problems; morals; home problems. For that reason, I feel that a small house with no more than thirty students at a time is best for this type of work.

What are the prospects of future development and growth of Villa Maria? This is another question that has been frequently asked. Actually, I would not want to see Villa Maria grow for the reason mentioned above. On the other hand I would like to see other hostels started, and especially one for high school boys.

Finally, for the interest and perhaps benefit of those missionaries who are engaged in similar work among students, I am listing below the Horarium of Villa Maria. This daily schedule, with but a few minor changes, has been followed by the students for the past twelve years. It has certainly withstood the test of time!

HORARIUM

<i>School days</i>	<i>Sundays</i>	<i>Holidays</i>
6:15 Rise	7:30 Rise	7:30 Rise
6:30 Prayers	7:50 Prayers	7:45 Prayers
Mass	High Mass	Mass
7:15 Breakfast	8:30 Breakfast	8:25 Breakfast
Morning duties	Duties	Duties
8:00 Leave for school (or study)	10:00 Leave for walk	Study till 10:45
12:00 Angelus	5:10 Rosary	10:45 Work
Lunch	Benediction	11:45 Clean up
5:20 Rosary	Supper	12:00 Lunch
Supper	(The rest as usual)	Afternoons free until 5:20
Night prayers		5:20 Rosary
Recreation		(The rest as usual)
7:00 Study		
10:00 Lights out		

*The Archbishop of Hyderabad,
outlines certain basic truths and
facts about the Sacred Liturgy —*

THE CHURCH AND ITS LITURGY

— By Most Rev. J. Mark Gopu —

OUR Lord Jesus Christ is the Way, the Truth and the Life. During His mortal life He was all this by His immediate action. Since His Ascension, the Church, His mystical body, takes His place and is for us the Way, the Truth and the Life. She is the Way, above all, by her Sacraments. By Baptism she engrafts us on the Vine, she brings us into fellowship with the Person of Jesus and His members, and she unites us to Him as Head; the Holy Eucharist accentuates and perfects this union. Consequently, Liturgy is the "integral public worship of the Mystical Body of Jesus Christ" (Mediator Dei).

The Sacramental Liturgy, under the guardianship of the Holy Spirit, presides over this Sacramental action of the Church; and her rites and ceremonies explain and interpret, in an authentic manner, (adapted to the understanding of the faithful) the true doctrine on this point. This is why the Council of Trent wishes that the Pastors of the Church should explain these rites to their flocks.

Some there are, says Abbot Marmion, who see nothing in the celebration of Christ's mysteries beyond the perfection of the ceremonies, the beauty of the music and liturgical ornaments, the harmony of the ritual. There is all this; and that is excellent. First of all because the Church, Christ's bride, having herself reg-

ulated all the details of the worship of her Bridegroom, through their perfect observance honors God and His Son, Jesus. "It is an established law for all the mysteries of Christianity, that to reach our intelligence they must first be placed before our senses. This had to be so to honor Him Who, being invisible by nature, willed to appear under the sensible form for love of us." (Bossuet)

Matter And Spirit

Next, it is a psychological law of our nature—matter and spirit—that we should pass from the visible to the invisible. The outward elements of the celebration of the mysteries serve as rungs in a ladder whereby our souls rise to the contemplation and love of heavenly and supernatural realities. These outward elements, therefore, have their use, but we must not stop there. They are but the fringe of Christ's garments. The virtue of the mysteries of Christ is above all interior, and it is this virtue that we must seek before all else. Holy Church asks of God more than once in her postcommunion prayers to give us the right apprehension of the virtue proper to each mystery so that we may be penetrated by it and live thereby.

Each of Christ's mysteries, representing a state of the Sacred Humanity, says Abbot Marmion, brings to us a

cial participation of His Divinity. For example, at Christmas we celebrate the birth of Christ upon earth; singing that "wonderful exchange" which was made in Him between the humanity and the Divinity. He takes human nature from us so as to make us partakers of Divine Nature, and at Christmas worthily celebrated, for the soul, by a more abundant communication of grace, like a new birth to divine life.

Upon Calvary, we die to sin with Christ. Jesus gives us the grace to resist more deeply all that offends Him. During Paschal time we participate in that liberty of soul, in that more intense life for God, of which He is the model in His Resurrection. On the day of His Ascension, we ascend with Him to heaven to be like Him, by faith and desire, with the Heavenly Father, in the bosom of the Father, in the intimacy of the Divine sanctuary.

This is why the Sovereign Pontiff St. Pius X, of glorious memory, was able to write that "the active participation of the faithful in the sacred mysteries and in the public and solemn prayer of the Church is the first and indispensable source of Christian spirit."

The Liturgy thus understood as being the authentic organ whereby the Church prays and teaches her children to pray, belongs to the whole Church, and St. Pius X strongly urged all priests, Bishops and Religious Orders to cooperate with him to restore it to its vigor. This was a part of his great plan: To restore everything in Christ. St. Theresa had long ago understood it so well that she said that she would give her life for the least liturgical rubric.

Modern Liturgical Movement

The modern liturgical movement may be said to have really begun under St. Pius X. The first step was the famous "Motu Proprio" on Sacred music. A new and decisive phase of the liturgical movement had been initiated by the magnificent encyclical of the present Holy Father, "Mediator Dei." By it the Head of the Church took, as it were, the lead of the movement. He explains the fundamental principles and encourages the initiatives so far taken. He wants a living liturgy, and not an artificial 'archaeologism,' but warns against precipitate action which would not respect the necessary continuity of liturgical evolution with tradition.

Not satisfied with general principles, he has already taken action. The venerable Vulgate version of the psalter has been replaced by a new and more intelligible translation. A beginning has been made with introducing the vernacular into the sacramental liturgy. The Divine Office has been partially reformed, and a complete revision has been promised. Finally the most recent step, the restoration of the Holy Week, has been taken to give to its liturgical celebrations their original living meaning, adapting them for the greater participation of the faithful. They have been restored to the early Christian liturgical order and hours of celebration. The recent mitigated law concerning the Eucharistic fast is bringing an ever increasing number of the faithful to Holy Communion. It is particularly a great blessing to us, priests and laity, in the tropical countries.

The Catholic Liturgy reaches its perfection in the celebration of the

Holy Sacrifice of the Mass, which is the central act of our religion. Active participation in the sacrifice must be considered by all Catholics as their supreme duty and highest privilege. The use of the Missal by the laity deserves every encouragement. Carefully prepared Dialogue Masses are a great help towards closer participation in the Mass. The faithful must unite themselves with Christ, share His sentiments, offering the sacrifice with Him, through Him, and themselves with Him.

To place the Eucharistic liturgy in its proper setting, everything about the church buildings, the vestments, the liturgical furnishings, must be, if not rich, at least perfectly neat, becoming and correct according to 'liturgical prescriptions.

Sacred Chant

As regards sacred music, the Holy Father confirms the rules given by Pius X and Pius XI. In the recent encyclical *Musicae Sacrae Disciplina* the Holy Father treats the subject exhaustively and gives us wise and timely directives. The Gregorian chant, which the Church treasures as a family heritage adds dignity and solemnity to the sacred mysteries, contributes not a little to the devotion of the faithful, and is strictly prescribed for some parts of the liturgy. It is admirably adapted to express the thoughts and sentiments of the soul. Its varied tonality, its simple and majestic rhythm, its long and diversified neums, says Bandas, constitute a sort of a prolonged effective meditation which illumines divine truths and enkindles piety.

Gregorian chant is best adapted to congregational singing on which the Holy Father stresses so much. It dif-

fuses charity and concord and forms a bond of union among the faithful; for union of voices produces union of hearts. And when the same melodies are chanted in the Universal Church there is formed an external brotherhood of men expressive of that corporate worship and internal unity which arises from our common membership in the mystical body of Christ.

Modern music and singing, however, are not excluded from our Churches. If they contain nothing that is profane or unbecoming in a sacred place and do not strain after unusual or theatrical effects they can contribute to the splendor of the ceremonies and to the genuine devotion. But this form of music must not deprive the Gregorian chant of its pride of place in our Churches. The Holy Father wants popular religious singing in the vernacular also to be fostered as it is apt to move the congregations to deeper faith and devotion. The Plenary Council of India has strongly recommended the use and promotion of Indian music and singing in Indian languages of genuine Indian melodies.

For a good understanding of the sacred liturgy, for cultivating a genuine liturgical spirit and for promoting a living liturgy on the right lines among the faithful, priests, seminarians and religious should never be tired of reading and meditating on the three great encyclicals: *Mystici Corporis*, *Mediator Dei*, and *Musicae Sacrae*.

At this moment, almost instinctively, our minds and hearts turn towards our Holy Father in sentiments of gratitude for all that he has done for quickening the liturgical life of the Catholic people with such remarkable pastoral wisdom.

*better understanding of the Mass
encourages a more active participation
the laity in this holy Sacrifice —*

A Sacrifice Offered By The Church

— By Rev. Hans Staffner —

THE liturgical movement is linked with a definite doctrine of the Mass. It stands or falls with the doctrine that the Eucharistic sacrifice is offered not only by the priest but by the whole congregation. This is rather evident.

The first requirement for getting people to take an active part in the offering of the Mass is to make them understand that the Mass is meant to be offered by them. If people are being told that offering the Mass is one of their business, that their role is merely to be present, to look and listen, while the priest does the offering, you need not be surprised when they content themselves with being mere spectators.

First, I shall show why it happened that for so many centuries little stress was laid on the part played by the faithful in the sacrificial action of the Mass and how, in consequence, the faithful became spectators rather than active participants in the Eucharistic sacrifice. Second, I shall show how the active participation of the faithful is being fostered in proportion to the growing realization that it is the faithful who offer the Mass.

Varied Aspects of the Mass

The Holy Eucharist is a mystery of inexhaustible depth and richness. It can be viewed as a sacrifice and

as a sacrament; as a remembrance of Christ's passion, as a symbol of union, or as a foreshadowing of the heavenly banquet; as the mystery of God's presence among men, or as the act by which our gifts are lifted up to God. It may well be the design of God's providence, that at different times men's minds should be focused on different aspects of this sublime mystery. In some of its aspects the Eucharist requires man's active participation, in others it calls rather for reverent contemplation.

Thus we understand that in some periods of the Church's history we find a stronger insistence on the active participation than in others. That the present stress on the need of active participation is part of a more general re-orientation can hardly be doubted when we compare the exhortations of several recent Popes that the faithful should "pray the Mass", with the fact that from 1661 till 1897 the translation of the missal into any vernacular was forbidden under pain of excommunication. The present Holy Father expresses joy over the fact that in our days the need for active participation of the whole congregation in the offering of the Mass is again better understood. (Med. Dei n99)

How then was it possible that this truth could for such a long time re-

main obscured. One-sided theological accentuation is mostly caused by apologetic requirements in the fight against heresies. Once established, such one-sided accentuation may continue long after the heresy has ceased to exist.

A theological outlook on the Mass which became unfavorable to the active participation of the people in its offering was caused mainly by the first against Arian tendencies; by the controversies about the real presence and by the fight against Protestant heresies.

The Arian denial of Christ's divinity was based largely on the doctrine that Christ is the Mediator between God and man. The obvious reaction on the part of the Catholic was to stress those passages in Scripture and tradition which bore out Christ's divinity rather than those which insisted on His role as mediator. Christ came to be regarded not so much as the Way that leads to union with the Father but rather as God equal to the Father. This led to a change of accent in the doctrine of redemption and also in the Mass, the memorial of our redemption.

Scripture sees our redemption accomplished in the resurrection, where in Christ, as the first born among His brethren, was raised to a new and glorious life and existence as a reward for His obedience unto the death of the cross. Also, the Mass is celebrated "*in memoriam passionis, resurrectionis nec non gloriosae in coelum ascensionis*". It signifies our being implanted into the death of Christ so that we might live and reign with Christ. The Mass was the sacrament of our incorporation into Christ, of our oneness with Him in death

and resurrection. "*Hoc est sacrificium Christianorum: Multi unum corpus sumus in Christo*," is St. Augustine's famous definition of the Eucharistic sacrifice.

The soft pedaling of Christ's mediatorship and the stress on His divinity caused the accent to be transferred from the resurrection to the suffering and death of Christ. He is no longer seen as our brother who in His resurrection has been raised to a higher form of life, but as the God who has appeared among us and, in His infinite love, has taken our sins upon Himself and has died for us ... The resurrection instead of being the beginning of a new and glorious human existence merely became a proof of Christ's divinity.

This change of accent in the doctrine of redemption entailed important changes also in the doctrine on the Eucharist. Instead of being the sacrament of our incorporation into Christ it became the memorial of the God who appeared among us and who suffered for us. Both the stress on the Mass as the memorial of God's presence and as the memorial of Christ's passion had important bearings on the manner of attending Mass.

Memorial of God's Presence

The stress on the real presence had three important consequences:

First, the consecration came to be considered, not so much as the rite by which the whole congregation expresses their inner surrender to God, but as the mysterious work of the priest who alone approaches the innermost sanctuary to render God present among us. The accent is on the awe-inspiring mystery in which God becomes present. The words of the canon become

now inaudible to the people. The priest alone becomes the offerer. The words of the canon referring to the faithful: "*qui tibi offerunt sacrificium iudis*", are felt to be incorrect. No one dared to change them, but in order to stress the distinct function of the priest they are now prefaced by the addition: "*pro quibus tibi offerimus*."

Secondly, the stress on the divinity of the present among us brought about the insistence on reverence and awe. Fewer and fewer dared to approach the "awful and terrible table." Instead of being participants in the sacrifice the congregation increasingly came mere spectators.

Thirdly, the one and most important thing at Mass was to be able to look at the consecrated Host. The elevation after consecration became customary. In some towns people rushed from church to church to be present just for the consecration and leave again. We read of people shouting to the priest: "Hold It up higher"; and of priests asking special stipends for holding up the Host longer.

Looking at the Host became a substitute for communion. Moralists began to ask the question whether a man in the state of mortal sin commits a sacrilege by looking at the Host.

A Memorial of the Passion

The manner in which the stress on the Mass as the memorial of the Passion evolved was conditioned by the fact that people either no longer understood the words of the missal or at any rate could no longer hear them. They became dependent mainly on what met the eye.

Thus the custom became widespread of interpreting all the movements of the priest and the servers as symbols of the history of salvation and particularly of the passion: e.g. the Kyrie signified the people waiting for the redeemed throughout the centuries; the Gloria, the birth of Christ; the epistle, the preaching of St. John; the gospel, the preaching of Jesus; the Sanctus, the entry into Jerusalem; the elevation, the raising of Christ on the Cross.

This method was popularized especially by Amalar, the disciple of Aquin, further developed by Innocent III and Durandus and it remained in vogue till our days particularly in the form proposed by Martin van Kochem. This allegorical explanation of the Mass was certainly profitable. But as the movements of the priest were never meant to have this symbolism, it was merely arbitrary. There arose the most divergent and contradictory explanations and also some fairly ridiculous ones.

St. Albert the Great made a valiant effort to have the Mass explained through the liturgical texts. He called the allegorical method "*mirabile*" and some of the explanations "*deliramenta hominum illitatorum*." Yet he made little headway and even his pupil St. Thomas, made not a few concessions to the allegorical method.

Thus the faithful from being co-offerers in the sacrifice became spectators in the great theophany, in the act of God appearing among men to remind us of the great love He had shown to us in His passion and death, and to bring us His graces and favors. The most disastrous consequences of these developments was an overem-

phasis of the fruits effected by the Mass *ex opere operato*. As the fruit of the Mass could no longer be expected to derive from sharing in the act of oblation (this aspect had receded into the background) sermons and devotional literature insisted mainly on the fruits that automatically and infallibly resulted from the mere fact of being present at Mass. In the beginning only four or six fruits used to be enumerated, mainly spiritual ones. But towards the end of the middle ages, the number of enumerated fruits increased and became ever more miraculous, and more automatic. People were given to understand that salvation could be assured merely by hearing Mass; that after a Gregorian Mass a soul in purgatory '*liberabitur sine more.*'

We are even told that during the time one hears Mass one does not grow older; that the poor souls have not to suffer while one hears Mass for them, even that after hearing Mass the food tastes better, etc. At the offertory procession the offering of bread and wine had gradually been substituted by a money offering and this offering was interpreted as the purchasing of a share in the merits of Christ's suffering.

It was this insistence on the automatic fruits of the Mass that paved the way for the reaction of the reformers. Superstition and greed made the Mass an object of scorn and ridicule and led whole nations to reject it as a horrible idolatry. Luther accurately aimed at the abuses, but went wrong by saying that Mass is not a good work we offer to God in order to merit for ourselves and for others, but only a memorial of God's love and a symbol of union.

In opposition to the reformers the Church mainly stressed two things: the real presence, and the character of the Mass as a propitiatory sacrifice. To meet Protestant objections, Catholic theologians had to insist that the many Masses are not in contradiction to the singleness of Christ's sacrifice. This led to a one-sided stress on the Mass as the sacrifice offered by Christ. The notion of the faithful being co-offerers was pushed still more into the background by the Protestant denial of a special priesthood. On the Catholic side this led to a softpedaling of the general priesthood and to stressing those points which distinguish the priest from the people.

The result was that missal and catechisms began to speak different languages. The prayers of the missal constantly imply that the people offer the sacrifice and hardly mention Christ as the chief Offerer; whilst catechisms and also theological manuals rather one-sidedly insisted on the Mass being the sacrifice offered by Christ and gave hardly an inkling that it is a sacrifice offered by the congregation.

Revival of the Complete Doctrine

The fact that the Mass is a sacrifice offered by the Church, has of course never really been forgotten. The liturgical prayers themselves are most emphatic on the point that the Church, the people of Christ, the congregation here assembled, offers up the sacrifice to Almighty God. In one of the oldest texts the Mass appears as the "*oblatio servitutis nostrae et cunctae familiae tuae*"; "*nos famul tui et plebs tua sancta . . . offerimus majestati tuae.*" And again in a prayer added about a thousand years later the priest speaks of "*meum e*

strum sacrificium" which should be acceptable to God.

Through the centuries attempts were made over and over again to revive the active participation of the people. The *Missa de Angelis* dates from the thirteenth century and became popular in many dioceses. Card. de Berulle made a valiant attempt of putting the union with Christ's self-oblation into the center of spirituality. The German High Mass (singing German hymns expressing the ideas of Kyrie, Gloria, Credo, Sanctus, etc.) was in vogue from 1726 on. The first complete German Mass dates from 1770. The famous Mass "*Hier liegt vor deiner Majestät*," after receiving a new set of melodies by Hayden (d. 1806), continues in use even today. These hymns were sung both during Low Mass and High Mass. In 1884 the Benedictine, Father Schott, published the first German translation of the missal, omitting however, the canon owing to the excommunication still in force.

The greatest step towards active participation was, of course, the decree of frequent communion, though, strange to say, neither in the decree itself nor in the articles written about it at that time, was there any stress on communion as part of the sacrifice. Communion was distributed mostly before and after Mass and was regarded as an exercise complete in itself. At the main Mass on Sundays it was not distributed at all. Only gradually was communion seen as an active participation in the sacrifice.

It was not till close to the middle of the present century that the liturgical movement became really popular. Its popularity can be measured arithmetically by the sale of missals in the

vernacular. Thus the German missal by Schott sold just 100,000 copies between 1884 and 1906; in the next thirty years it sold 1½ million; by 1950, in spite of the war, it had sold 6 million copies. In America, 15 million copies of Stedmans Sunday Missal were sold between 1939-1945. It was as recently as 1922 that the Congregation of Rites gave a reluctant approval to the *missa dialogata*. Participation by a combination of prayers and hymns appears to date only from 1933 when it was first tried at the Catholic Congress at Vienna.

What made this break-through of the liturgical movement possible? People had become ideologically ready for it. They had acquired the necessary theological perspective. They began to understand that it is they who offer the sacrifice.

Mass Offered by the Church

This new realization of the Mass being the sacrifice offered by the Church, was due mainly to the growing awareness that the Church is Christ's Mystical Body. The Church was no longer facing a Protestant menace, but simply a dechristianized world. Instead of carrying on anti-protestant apologetics with the stress on the real presence, the oneness of the sacrifice of Christ, the special priesthood, etc., the much more fundamental question had to be asked: What essentially is the Church, face to face with a godless world? The answer was: The body of Christ animated by the Holy Spirit.

Already in the nineteen twenties Romano Guardini had said: "A wonderful thing is happening; the Church is awakening in the souls." At the time of *Mystici Corporis* this conscious-

ness had become prominent and widespread. With the recovery of this vivid consciousness the notion of the Mass as the sacrifice of the Church quite meritably came to the fore. The realization grew that the Eucharistic sacrifice is the sacrifice offered by the Christian community, by the city of the redeemed; that the sacrifice of the altar is the sign of the great sacrifice which Christ offers to His heavenly Father by incorporating men into Himself and thus offering them as a pleasing oblation. It is from this realization that the urge for active participation has grown.

The need for active participation may, through *Mediator Dei*, be shown as follows:

All external worship, by its very nature, is meant to express man's inner attitude to God. (Med. Dei n. 24-41) The Christian sacrifice must express the Christian attitude to God. (Med. Dei n. 84-110) The Christian way to union with God is the incorporation into Christ who died for our sins and rose for our salvation. The Holy Sacrifice of the Mass is a renewal of Christ's sacrifice on the cross, but at the same time it symbolizes also our inclusion into Christ's oblation. For, as the Encyclical states: "The sacrifice of the altar signifies the universal sacrifice by which the whole Mystical Body, that is, the whole city of the Redeemed, is offered to God through the High Priest." (Ibd. n. 109)

As the Mass is meant to express the self-oblation of the whole Christian community, it follows that all the faithful must actively take part in the offering of the sacrifice. For only they themselves can give expression to their own devotion. Thus it will transpire that the sentiments of the

people "will be presented to God, the Father, also by the priest's external rite." (Ibd. n. 98)

As a practical conclusion we may state, that the progress of the liturgical movement will depend largely on the doctrinal preparation of the people. It will derive strength from a better understanding of the following doctrines:

1) Christ, the Mediator: as Christ is one with the Father, we can become one with the Father by becoming one with Christ. (Jo 14,20; 13; 17, 21-23) The life which the Father is giving to the Son, will then become our life. (Jo 6, 58; 1 Jo 5, 11;)

2) The indwelling of the Holy Spirit as *the* messianic gift, the "*promissum Patris*." The Holy Spirit as the soul of the Mystical Body; which makes us living members of Christ and unites us with Christ's sacrifice.

3) A spirituality centered on the life of grace, involving a triumphant joy in being redeemed and thus leading to a truly 'Eucharistic' prayer of praise and thanksgiving and giving impulse to a total consecration of our life to God.

4) An understanding of the 'general priesthood', conferred on all Christians through the baptismal character by which they are deputed to take part in Christian worship.

The active participation, in turn, will deepen in the faithful the sense of their union in Christ. The same ideas which gave rise to the liturgical renewal are at work in the catechetical movement, the lay apostolate and in the various forms of Catholic Action. The liturgical movement aims at a revival of Christian consciousness and Christian life.

through proper instruction Liturgy
 can become a means of producing a
 Christlike character" in Catholics —

LITURGICAL FORMATION OF CATHOLICS

— By Rev. Angelo Fernandes —

THE Catholic educator knows that the goal for which he is striving "to form the true and perfect Christian", as Pius XI puts it in his encyclical on Christian Education. The work of education is to develop all the powers of the child by an internal unity or as Maritain states "the whole work of education and teaching must tend to unify, not spread out; it must strive to foster internal unity in man."

It is important therefore that correct attitudes of life be formed which give direction, clear values and definite standards. These attitudes are formed in the child by experiencing what is good, noble and great, so that the child might acquire a love for them. As Plato expressed it long ago, the young should live in a wholesome climate and drink in good from every quarter, so that like a wind bringing health from healthy lands, some influence from noble works may from childhood on, constantly assail ear and eye and insensibly draw them to sympathy and harmony with the beauty of reason."

Education is the development of the entire personality. For a Christian, this means developing two lives, the natural and the supernatural, blending them into a new creation—a Christian—a replica of Jesus Christ.

"In Him there was life and the life was the light of men and the light

shines in darkness, a darkness which was not able to master it." This is the Christian life we want to see flourish in the children and grown-ups with whom we have to deal. The Christian vocation means a life to be lived—the life of Christ in us and lived more abundantly. As a grateful return for God's friendship and love, the Christian keeps God's Commandments and thereby makes his life a light unto others.

"If you love Me, keep My Commandments."

"Let your light shine before men that they may see your good works and glorify your Father who is in heaven."

In the beautiful imagery of St. John of the Cross we must aim at turning out "living flames of love" that will set the world on fire. "I have come to cast fire on the earth and what will I but that it be enkindled."

The real test of Christian formation lies in the zeal and love it develops for God. If that zealous, apostolic love of God is missing, then there must be something wrong in the means and methods we are using to transmit its inspiring flame. We are allowing something to intercept the full power of the fire which Christ came to spread upon the earth, and the sooner we remove the obstacle the better. Maybe there has been too

much working "*for Christ*" and not enough of working "*in Christ*" and allowing Him to draw all things to Himself.

Integration of Knowledge and Experience

Now mere knowledge does not assure Christlike living. There must be an integration of *knowledge and experience*. Imparting knowledge of doctrine, faith and morals, is good and is perhaps being well done in our schools and pulpits. But mere instruction is not all that matters for the formation of the perfect Christian which is "the proper and immediate end of Christian education." It is the whole man that has to be formed. Youth particularly must be reached by an appeal to the heart, his will being motivated towards his end; while at the same time he is aided by divine grace, and this grace comes in greater abundance by conscious participation in the Liturgy.

The primary purpose of religious education is to appeal not only to the intellect by "presenting sound doctrine" that is understood, but also to the will so the child or adult will love Christ and live accordingly.

There is need then for an *integrating element* to direct the paths of children to full maturity and to unify Christian instruction and Christian living for adults and this element is the *Liturgy* of Holy Church. Its primary purpose is to glorify God, the goal of all Christian living. But secondarily, liturgy is a powerful means of producing a "Christlike character" by instruction and formation. Rightly understood and properly used the liturgy may well become the thread of silk which weaves the character

and personality of a human being into a well-balanced and integrated whole.

If we are to steer clear of the modern disease of fragmentation and departmentalization, we must avoid teaching religion just as a subject and rather emphasize that it is a "way of life." And this is precisely where liturgical formation begins. The question and answer method of imparting period religion which has been so much in vogue dates only from the Reformation period. Until then liturgical instruction and experiences were the normal method of "teaching religion" and as a matter of course were something quite natural and spontaneous. Environment and instruction must work together and a liturgical approach provides a happy blending of the two. The family where the child is born must begin the process while the school and the Church must provide the opportunities for deepening and strengthening the divine life received at the Font.

One very vital aspect of liturgical education is that it focuses attention on the *Person of Our Lord* and that is of prime importance for good Christian living. As a matter of fact, in a liturgical approach it is not we who are educating our people for Christ, but it is He, Himself, the Way, the Truth and the Life, Who forms the soul of each individual while the Church herself is being built up unto the perfect Man—the whole Christ. That is the difference between working for Christ and working in Christ. In the first case we have many means at our disposal which may or may not be successful; whereas working in Christ through the Liturgy, we have only one means, Jesus Christ, and

Crucified, and that is naturally the best guarantee of success.

We must not lose sight of the fact that regardless of the education and training Christians may have had they must observe the liturgical year and that goes with it. That is an additional reason why the Liturgy could be made to play a bigger role in the building up of the Christian. We should derive greater benefit from what is already within reach, make the liturgy a living reality and the results are bound to be very edifying.

This was the experience of the primitive Church. As Father Jungmann writes out.

"The religious knowledge of the early Christians was simply a by-product of living with the Church. Just as a child by living with its mother day by day picks up its mother's speech and grows into its mother's outlook, so did the faithful grow up in the speech and thought and mind of the Church by uttering her prayers together and celebrating her divine service. There were no Christian schools, there were no catechism classes, there were no youth movements, there were no pious associations. The one and only Christian association was the Church herself and the only meeting of it was the Sunday Service. There was a Christian Sunday, a living liturgy connected with the life and feeling of the people and the power of its inspiration must have been so overwhelming that it sufficed to stand in the place of all those other things we regard as indispensable for pastoral work. It sufficed to make families so Christian that they succeeded in bringing up Christian children. It

sufficed to impregnate Christians with a community consciousness and a grasp of the true nature of the Church. It sufficed to inspire the faithful—some at least—with a spirit so apostolic that they could and did win the pagans to Christ."

The Liturgy, it is true, is not primarily an educational device. It is rather the activity of Christ the High-Priest acting in and with men as sharers in His Priesthood and its first purpose is the purpose of the priest—the worship of God. God's praise comes first but surely it is God's plan that instruction and formation in Christ should follow. In fine, we must not forget that the liturgy is the most important organ of the ordinary magisterium of the Church and naturally therefore is best suited for education in the whole Christ.

Correct Objectives

If liturgical formation is to be effective, namely Christ Himself, working in the child and grown-up, it is important that in sermons, catechetical lessons, etc., the *right objectives* be stressed in season and out of season, viz; the supernatural aspect of the Christian vocation—life in Christ for the individual and for the community. Secondly, every effort is to be made to provide the liturgical experiences through which Christian knowledge and formation are generated.

Some master ideas must indicate the lines of action we are to follow and since the goal is the intelligent and active participation of the faithful in the mysteries of Christ continued in and through the Liturgical year, we should begin by emphasis on the doctrine of the Mystical Body and

our incorporation by Baptism. The laity's share in the priesthood of Christ and their baptismal right to participate in the Holy Sacrifice should be high-lighted continually and brought to the fore by every means possible. Far from being deprecated, spiritual exercises and ascetical practices like meditation, examination of conscience, closed retreats, etc., are to be encouraged as a preparation disposing souls to receive the full effect of the liturgy. Then again as Pope Pius XI once said, "People make a great deal of the liturgy in our day but not always as they ought and as we would wish. Frequently too much importance is attached to its external aspect to material things; whereas it is the spirit that is important; to pray in accord with the spirit of the praying Church."

A proper dogmatic background is essential for the right *internal* participation. Worship and Sacrifice and the whole Sacramental system must be understood not merely from the viewpoint of obligation, but from that of a loving and enthusiastic union with God in the supernatural life. It is important to stress not only the avoidance of sin and the observance of the Commandments and pious practices, but also to urge growth in personal and corporate holiness and the pursuit of the supernatural order in Christ.

The first and chief concern of the liturgy is the Holy Sacrifice of the Mass, in which are reached the heights of adoration and sacrifice. Next in importance are the sacraments which like so many blood transfusions pour into souls the streams of divine grace. The Sacramentals and the Divine Office together with the Liturgical

year form a never ending cycle of praise and worship. The externals or the body of the liturgy are the ceremonies, rubrics, chant, vestments, all of which if rightly understood and properly used, elevate the interior spirit of man. Thus, by making use of the body and soul of the liturgy, man renders praise to God and is by the same token molded by Jesus Christ into a true Christian character.

Participation in the Mass

The first step in participation is not to seek the introduction of something new but to use properly and to take an intelligent and active part in mind and heart in the Church's most solemn and most sacred rite, the Holy Mass. Our people should be brought to realize that they must remove the heavy load of obligation from religion and put life and joy into it. They should come to Sunday Mass not just to fulfill a personal obligation but to perform an act which gives God honor and glory. Mass is not only the fulfillment of an individual and social duty, but also a very joyful, living, happy personal experience.

By constant insistence it must be made clear that the faithful should not be spectators at Mass but actors taking their full share in the drama of Calvary by a deep personal participation.

An occasional commentary during the Mass pointing out the wonderful opportunity which it provides for the participation of the laity in the action of the celebrant viz; the meaning and significance to the gifts at the Offertory; offering the victim to God after the Consecration; partaking of the Banquet in Holy Communion, would

a long way towards developing the right spirit.

"Mass Meditated" in this fashion is for its object to bring the Mass to the people. The priest in the pulpit, the leader helps the congregation: he prays with the celebrant; he also prays with the people; and he mediates with them. The great festivals such as Christmas, the Epiphany, the Ascension, Pentecost and the liturgical seasons of Advent and Lent offer an almost inexhaustible font of thoughts adaptable to Mass Meditated and would do more good than many a sermon.

The first and most basic way of expressing external participation is of course, by *corporal presence*. The most intimate Sacramental union with Christ sacrificed in the Mass is Holy Communion, because it is the means instituted by God Himself for that purpose. This is truly active participation; first of all in the sacramental union in so far as Christ makes us join in His sacrificial act, and secondly in a psychological way, in so far as the faithful who are prepared to receive Holy Communion during Mass certainly attend Mass with a higher and more psychological effort than those who stand at the rear of the church in order to fulfill an obligation.

The reception of Holy Communion is the completion of the Holy Sacrifice—the Mass being the preparing and offering of the Sacred Banquet. We do not ordinarily prepare a meal, then just look at it and admire it. We eat. In a similar manner if we do not receive Holy Communion at Mass, we are not getting all that is rightfully due us.

A second effective way of participating actively in the Mass is through

the *offering of gifts*. These are the symbol of one's self and their offering is the expression of the sacrifice of one's self together with Christ. This idea needs to be emphasized in connection with the Mass stipend and the Sunday collection during Mass or gifts for the poor given in connection with the Mass.

A powerful and dramatic means is the use of the Offertory Procession (with the Ordinary's permission) whether done with the gifts of bread and wine or symbols of the wafers themselves. Variations of the Offertory Procession may take the form of gifts of charity for the poor, e.g., on the Ember Wednesday of Advent (Golden Mass); the offering of Lenten resolutions on Ash Wednesday to be burnt on Holy Saturday, or perhaps even symbolic gifts of books and tools and implements representative of the work people are engaged in.

But in order to express externally man's thoughts and intentions a voice has been given him by God. The normal way of taking an active part in the Mass is by *vocal expression* and the best form of vocal expression in the words of Pius X's injunction is, "Do not sing at Mass; Sing the Mass." This corresponds with human nature. Man has a deeply rooted instinct to express his ideals through song, especially if this expression is to be a public solemn act. *Cantare Amantis Est*: When someone is in love, he sings. Accordingly it should always be our ultimate goal to train the flock for participation in singing the High Mass, largely but not exclusively in and through the Church's own chant.

Maybe before the ideal is achieved, we should work up to it through the use of the *Missa Recitata*, the Dialog

gue Mass as it is called. Recitation is a kind of song when properly done. Its praiseworthiness is generally admitted and even expressly emphasized in Roman documents, notably the Magna Charta of the Liturgical Movement, Pius XII's *Mediator Dei*. There are various methods in the use of the Dialogue Mass and with the Ordinary's permission there is no reason why the vernacular should not be used either by itself or in conjunction with the more effective Latin always, of course, according to the proper hierarchical distribution of parts. This is what a German student had to say about it:

"When I was a child I loved Dialogue Mass because it made the Mass go faster. As I grew older, I came to cherish the Dialogue Mass because it makes me feel I *belong* to the celebration of a Mass and have my proper place even among so many."

The Catholic Church has been praying for hundreds of years and the result of this experience is the very best prayerbook in existence, viz; the *Missal*. Prayerbooks galore have been published that are attractively printed and well-stocked with prayers and novenas of every kind, but none of them approaches the *Missal* in its practical value for enabling its user to pray to our heavenly Father, as part of the great Mystical Body of which the Son of God, Himself is the Head. Just as soon as our people begin an intelligent use of the *Missal* at Mass there will be a better liturgical spirit in the Church.

Sharing The Sacramental Rites

Participation in the Mass is the first and foremost step in liturgical living, but this must be followed up

by a similar approach for the administration of the *Sacraments* and for the cycles of the Liturgical Year.

Every effort must be made to associate the people with what is taking place at the font, or at the altar, or round the bedside of the sick or the dying. For marriage services, for the administration of Baptism, etc., it is certainly helpful to hand out cards or booklets enabling all present to follow the service and to take part. A few introductory comments would be a still greater help. The use of the vernacular in the ritual of today makes this all the more effective. The same can be done for Extreme Unction and funeral services. In this way both priest and people may be helped to realize that in the Sacraments it is Christ Himself who is continuing His sanctifying activity through the ministrations of the priest.

It may not be out of place to suggest that the Baptistry be decorated at least for Easter and its Octave and the renewal of baptismal vows customarily done on First Communion Days should take place round the font of regeneration.

Christianity is a way of life to be lived and perhaps nothing is so helpful in keeping this idea alive than living in terms of the *liturgical year*, which in Dom Casel's words "is the holy ring and the wreath which has been given to the holy Church as a sign of espousal by her divine Bridegroom." Through this holy cycle, the redemptive work of the Savior is re-enacted; it makes present the life, death, resurrection and ascension of Christ and in its completeness it represents the goal of this movement: "resurrection with Christ in the Father."

The importance of the Church Year is in this: that through it the personality of Our Lord is brought to bear on the minds and hearts of our people and He, the God-Man, Jesus Christ has everlasting appeal for one and all, Catholic and non-Catholic alike. This we should never forget.

Through the liturgical year Christ himself assumes leadership of His people. He becomes for them a living reality. He continues to be a shining example inspiring them to the highest ideals. He reaches out to mind and heart and draws them ever closer to himself.

As for sharing in the mysteries of the liturgical year, the new rite for Holy Week is a God-sent opportunity for a splendid start. To get the most out of it there should be a running commentary on the services and the people's participation should be entered for all that belongs specifically to them. This great experience will make it so much easier to do in like manner during the course of the year. The great cycles of Easter and Christmas and the recurring Feasts of Holy Church are meant to be living signposts on the road of Christian life.

Liturgical Instruction

Needless to say, the spirit underlying this whole approach must be kept alive through liturgical sermons, i.e., sermons that are part and parcel of the celebration of the liturgy, and particularly of the Holy Sacrifice. The sermon at Sunday Mass in the words of a famous liturgist must not be "a sermon during Mass, nor *on* the Mass, but a sermon *of* the Mass—the homily—built *into* the Eucharistic Action, inspired by it, for the purpose of interpreting those nine

Proper parts which, like a fragrant garland surround and reflect the spirit of which the sermon is to be an integral part. The "Word" of the Fore-Mass must become, at the hands of the preacher, the "Flesh" in the Sacrifice-Mass. That is a liturgical sermon.

The whole of Christian teaching may be reviewed in this fashion over a period of some years and the chances are that the doctrine and teaching of Christ would come to life in the context of the sacred liturgy.

An effective and practical source of further instruction in living with the Church and of falling into step with her spirit in the various seasons of the year is the *use of symbols and charts*. Pictures and placards depicting the mystery celebrated, or the doctrine taught and the moral lesson implicit in a feast may be displayed to advantage in Church or school. They will continue to instruct and to deepen the message of the preacher long after the sermon is over.

This process of instruction and formation may be continued through simple yet effectively designed vestments, antependia bearing symbolic representations and altar covers carrying a short but telling message. All the Church appointments can be harnessed to the cause and usefully so, since what is learnt by "hearing" is then confirmed and strengthened by "seeing" and that is all to the good.

The Role of Sacramentals

It is not without reason that the Church has instituted *Sacramentals*. If they were used more frequently and with the full realization of their import, they would certainly help to

deepen the spirit of Christian living and to get our people to think with the Church (*sentire cum ecclesia*), to to live, to feel, to fast and to feast with the Church. By the sacramental the Church sanctifies the world about us and hallows all those things that are for our use and service so that redeemed man might not suffer too much from an unredeemed world surrounding him.

But perhaps before people can feel with the Church in her feasts and seasons, the occasions for natural joy or sorrow in their lives should be capitalized and turned into stepping stones towards a fuller Christian spirit, e.g., birth, sickness, marriage, death, etc.

It would be a healthy practice for instance to make more use of the ritual blessing for expectant mothers and to do so at home when father and children are all there. The family can then be invited to continue using the prayers of the blessing along with their daily family prayer until the baby arrives. This would help to elevate and Christianize the natural joy of the family and incidentally is a reverent and practical way of teaching children the facts of life and instilling into them reverence for their mother and for life itself as a gift of God.

Another occasion when sentimentality should give place to real faith and genuine devotion is the First Communion Day. Instead of the mechanics of the ceremonial looming so large, and the children's attention being directed so much to the drill and other externals, wouldn't it be more inspiring for the little ones to kneel between their parents and to be accompanied to the Communion rails

by them, or by those who were their sponsors at Baptism, — one on either side?

The blessings, projects and feasts associated with sacramentals provide an admirable bridge to the *Christian home* where liturgical living ought to begin and flourish. Family life can be built up in true Christian fashion by a wise use of the liturgical year and the sacramentals. In Advent for instance, the living room of the home may have its Advent Wreath with its four candles, one for each week, lighted every evening for family prayer and for Advent devotions consisting of Advent hymns and carols, the reading of the Annunciation, Birth and Childhood of Jesus. Every Christian home should naturally have a Crib made in advance to enable all to make a beautiful Christmas novena.

The sanctification of the Lord's Day should also be given a liturgical character. On Saturday evening the family may jointly prepare for Mass for the next day.

The best linens of the house and extra good meals could be provided on baptismal and wedding anniversaries and on Feast-days of importance. This would ensure remembrance of these events all through life.

The improvement of the home and therefore of the world will be accomplished chiefly by a deliberate joyful return to the public worship of Holy Church; by an intelligent and active participation in the sacred liturgy of the Living Christ.

If the liturgical Movement is to gain strength and become a transforming force for the consolidation and extension of Christ's Kingdom, it must be given its proper place in

Our Catholic Schools. Our aim in teaching religion should not be to teach a "subject" but a living religion with early emphasis given to supernatural life and the means of growing therein. The process involves not only a skilled and integrated classroom instruction but actual participation in the liturgy where supernatural life is gained most directly and abundantly, where Christ is both Teacher and Sanctifier. Such a method of religious education is not only attractive but most effective, in as much as the Church Year and all the appurtenances thereof can be used to vivify the entire substance of the Christian Faith.

The Educative Value of the Liturgy

This integral manner of teaching religion creates in the child a consciousness of his happy lot as a living member of Christ's Mystical Body, a habit of sharing in the life of the Body; constantly; intelligently and joyfully praising God as he ought and at the same time deepening his understanding of religious truth. Secondly, it caters to the child's future years, for the continuance and even the perfecting of this spirit when school days are over. Text books are put aside but the liturgy continues all through life. Thirdly, it keeps the student in fine balance between the study of grace and the *Divine Source* of grace. As Karl Adam points out, "the first and chief duty of the Church's educative activity is the supernatural mediation of the grace of Christ." Without the supernatural means how can we hope to achieve any supernatural result?

This method is in complete agreement with and preceded by many centuries the pedagogical approaches of more modern times combining in itself the advantages and beauties of the Muncie method, the Sower Scheme, the principles of Madame Montessori, etc. Its principal merit is that life for the child is made to center on the Person of Christ. This is the Christocentrism which is at the heart of the whole Catholic system. What is more, the children come to realize that there is a mystical as well as an historical Christ. The emphasis being placed on the life of Christ *in the Church*, the lives of the little ones are geared to living in terms of the Whole Christ.

Till such time as textbooks with this fresh approach are available as in other countries, the content of the liturgical education imparted in our schools can be slanted in this direction by the teachers. Maybe greater emphasis on the Liturgical Year and a specific study of the Seasons and Feasts spread over the school years could be included in the syllabus as a first step.

The study of the Sacramentals could be accompanied with a study of particular feasts or seasons, say—Baptism and Penance during Lent; Confirmation around Pentecost; the Ember days for Holy Orders; the close of the Church Year for Extreme Unction.

After the children have been taught to use the Missal, it would be a good idea to use the Collect of the previous Sunday as the prayer before religion class and that of the next Sunday as a closing prayer said in unison by teachers and pupils.

Actual liturgical experiences should of course be concerned primarily with the Holy Sacrifice. A revolution may be required but it should certainly be the ideal of every Catholic school to start the day with Holy Mass. "It is the Mass that matters."

Till such time as that is feasible, a special Mass could be scheduled say once a month, in which the children are trained for participation on the lines mentioned earlier. The impression left on them through the Offertory Procession, Dialogue and Sung Masses and correlated instructions and the sense of oneness with Christ and each other guaranteed thereby may be just the deciding factor for good Christian living in the future.

Training in Chant

Introducing the Church's song to adult choirs involves considerable difficulty and that is an additional reason for starting with the children. As altar servers grow to appreciate their distinctive role, so too a boys choir trained for the purpose would esteem the privilege that it is accorded.

Perhaps a beginning should be made with suitable liturgical hymns in which the entire student body could join and then the transition can be effected to the singing of the *Missa Cantata*.

Some of the practices suggested for the Christian home could also find a place in the school program, e.g., the use of Advent Wreaths, Jesse candle and particularly the observance of name-days and baptismal anniversaries in each class, as is now unfortunately done with birthdays.

A more liberal use of the blessings in the Ritual would also serve to stress the "living" aspect of our religion.

Sooner rather than later, the children should be trained to use the Missal, the Sunday Missal, the Junior and the Daily Missal.

It is suggested that for the last year in school the Missal should be the only textbook of religion. Each week the class could be prepared for Sunday Mass. From the text thereof the Christ of Prophecy and the truths of the Catechism and the life of the Mystical Christ are brought to the fore.

The children are taught to see and experience how the whole plan of God's love is accomplished in the glory of the Mass. They will gradually come to realize that they are part of the Incarnation and Redemption continued; "Christ Incarnate in their generation," and that they are living in the era of the Holy Spirit Who continues Christ's work and brings it to perfection. This plan has been worked out in some detail by specialists in the field and should not be too difficult of implementation.

A growing student's reaction to the method is significant: "This is the kind of religion I like. You just don't study religion but learn how to do it too."

With the Mass as the center of the final year's instruction in school and through the use of the Missal, the chances are that the knowledge and appreciation acquired will be extended and deepened each week of life as Sunday Mass becomes a vital personal experience and not just an obligation.

Liturgy for College Students

There is no reason why such a program should not be continued for college students, and, if anything, expanded and deepened in conformity with their relative but growing spiritual maturity. The experiences of liturgical life which are provided for them should be richer and fuller so as to strike a responsive chord in their ardent, enthusiastic, generous hearts.

They are children of God and their life is sanctity. The education we seek to impart should not rob them of their birthright. They should not leave the college portals with the idea of making good in the world, of leading full Christian lives and of becoming saints. They are prepared to serve God or science, to worship with purity or sensuality. They are capable of heroism and we would certainly be placing them on the high road to sanctity by occupying them with the proper work of saints—fellowship—with the Mass; the dialogue Mass and the sung Mass; with the intelligent use of the Missal and the gradual unfolding of the treasures of doctrine and grace locked away in the liturgy of Holy Church.

In the words of a Holy Cross Sister, educator of repute: "The business of training youth for its future, is teaching it to think its thoughts, to live its life, to build its temples, to worship at its altars. The children of the world are wise in their generation. Let them not be wiser than the children of light. The Church must train its youth for its future, to think its thoughts, to live its life, to build its temples, to share its work and worship at its altars. The liturgy is

the great laboratory for this training. Through it, youth participates with the priesthood in the administration of Sacraments, in the unfolding of its calendar, in the building of its basilicas and its sanctuaries. Through it our colleges and high schools become training schools for saints."

Refresher Courses for Liturgical Work

That this program may be successful, it seems obvious that those teaching religion, viz; priests, Sisters and lay teachers should be given the opportunity for mutual enlightenment, inspiration and discussion in refresher courses organized on a diocesan or regional basis.

Without teachers whose own spirit is fed at the "indispensable" font of the liturgy, no texts or aids or program can be of much use; for we are dealing with a way of life to be taught and not just an amount of "material" to be handed out or stuffed into the heads of pupils.

Such a liturgical formation of children and adults may well become one of the greatest factors for peace and harmony in the world. It was so in the past.

A congregation linked together in prayer and sacrifice will soon become a community united in action for other purposes in life. In the days when Christians understood and participated fully in the liturgical worship of the Church, even the pagans concluded that certain men must be Christians because they were one in the bonds of charity. And in our day, too, we look forward to having such Christians, who, united in love, will again become a leaven for the whole world.

Reports And Comments . . .

On Our Way Series—"With Christ To The Father"

THE market seems flooded nowadays, with Teacher's Guides for Catechism, to the bewilderment of teachers, and particularly of those in mission countries who can afford neither time nor money to consult all publications on the subject. Hence, we are glad to bring to the notice of missionaries a new series, which offers both simplicity and depth. The authors, besides their experience in practical psychology as teaching Sisters, in the United States secured the help of Father John Hofinger, S.J., who combines a special knowledge of catechetical problems with a long experience as professor of Dogma and Catechetics in China and the Philippines.

Space does not permit us to list here all the fine features of the first book in this "On Our Way" series, a teacher's guide for Grade One. The use of the children's daily experiences, many rhymes, activities, and repetitions, is indeed found in many American books. We would like, however,

to point out one feature which, if not entirely novel, is at least remarkably illustrated by "With Christ to the Father": the wonderful change which the theological renewal has brought about in the teaching of Religion to younger children.

The very title indicates the intention of the course: nothing childish or purely sentimental—like the too common "little-Jesus presentation" of even Calvary and Mass!—but, from the outset, the full riches of our Faith in the right perspective of Christ our Mediator. A glance at the Contents shows this intention, expressed in the historical structure, and in titles of chapters such as "Our Heavenly Father's special gift," "The Good News," "Our New Life through Jesus," etc. . .

All rhymes, activities, prayers are marked with this double intention of simplicity and depth. It seems hard to find, for the Ascension, a better "chorus" than the following one:

"We are glad	(clap hands)
Very glad	(clap hands)
Jesus is in heaven!	(arms stretched towards heaven)
He loves us	(hands crossed on heart)
He leads us	(right hand held forward)
On our way to heaven	(both hands raised up to heaven)
Jesus calls	(hand at mouth)
Calls us all	(arms opened)
To our home in heaven."	(arms raised to heaven)

We find, in this mere sample, all requirements advocated by specialists: joy of the kerygma, Christocentric presentation, Catholicity of viewpoint, and even eschatological intention. But, who will say that this "activity" goes beyond the child's mind and heart?

This approach may not be unknown to readers of publications from continental Europe, but, as far as this reviewer knows, is still lacking in the English language, at least in so clear a way.

The way in which these lofty truths are presented to the minds and hearts of the first-graders, seems to us remarkable. The explanations of "key-words" are a wonderful example of adaptation without compromising the message. "Love: to wish and do good for another person," "Heaven: true home where we shall see God and be happy for ever, . . ."

Better still, was the decision to avoid completely certain technical words (remember, the book is intended for 7-year-olds, not for adolescents) and to replace them by phrases they really understand; thus, instead of "Grace," we find "God's own Life and Love in us," explained as "the special gift which makes us God's own children."

Indeed, when reading this Guide, we were often reminded of this sentence of Mgr. Martimort: "A little theology takes us away from the simple minds of our people; much theology will bring us back to them."

Many could have been found in the U.S.A. to give a more learned review of "With Christ to the Father." Hence, there must have been some special intention in asking for the

opinion of someone far away. Reading this book in a small village of India, the first reaction, let us say the truth, was one of envy and even helplessness: how to apply this fine teaching in our concrete conditions? How, even, to "dream" of such achievements? And, if so, why this book, for us, in mission countries?

That story of Tom and Jane, interesting and good for the American child, is so foreign to the daily experience of our youngsters. But, graver still, the very division of Catechism into eight grades, calls for many trained and zealous teachers, and seems an unsolvable problem for us, at least in out-lying villages, where there may not even be a Christian school.

But, this reaction did not last long: one intent on solving those problems finds contained in this Guide the basic elements which claim the attention of teachers of Religion in mission countries: simplicity, depth, dynamic and organic presentation. All those interested in producing new Catechism books, or notes for teachers—and there are many such attempts, nowadays, in various vernacular languages—will find, in "With Christ to the Father," not a model to be translated, but a wonderful instrument of work. Structure, insistence on the "positive" virtues, and especially on Prayer being "thanks" and "worship," before it is demanded, replace traditional but technical and "dead" formulae by simple dynamic phrases.

Many features must find place in the new catechetical publications everywhere, but maybe more urgently in mission countries. More than this, priests and all those entrusted with

the teaching of younger children will find here a great many ideas for choruses, prayers, hymns, all prepared in the same spirit and with the same skill. Finally, even the Sunday sermons of our priests may profit much, by the notes found at the beginning of each lesson, concerning the "aim" and theological import of the point of doctrine considered.

Let us note down one or two minor points which raise questions in our mind. It is excellent to speak of the Trinity only at the lesson 23; but, is it really necessary to postpone till then, the introduction of the sign of the Cross? Does it mean that the children do not make it until then? It seems preferable to present this short prayer earlier as "the sign by which the Christians recognize themselves." Even if the children do not grasp the full meaning of the words, a religious attitude will be aroused in them, chiefly if we insist first on the gesture well done, without even the words.

Similarly, we would have liked to find a greater abundance of suggestions or models for blackboard use. Over here, it is hard to get a good supply of "visual aids": even cuttings from illustrated magazines cannot be multiplied indefinitely! And, v.g. for Creation (lesson 2), "chalk talk-samples" would be much more concrete than more gestures made by the teacher in the air (even though it is good, afterwards, to make those gestures, with the children).

The full value of this publication will be realized only when the whole Series, including the booklets for pupils is completed. Then, we are sure, Religion teachers in mission countries will possess a real treasure,

from which to choose exactly what corresponds to their own needs and possibilities. Those, in particular, who have been entrusted with the advancement of the Catechetical Movement will be able, with the help of "Our Way" series, to devise new works—for pupils and teachers—which will make our Religion better known, esteemed and lived. It is the impression of this reviewer that, for the time being at least, a total revision of the pupils' textbooks (two or three at least, according to ages, with the help of the full series from San Francisco) is more urgent and would be of more practical worth, than any "method" or "guide"; for these "guides" require a long training and awareness on the part of many teachers. Let us work with this aim in view, but meanwhile?

If at least the booklet which the teachers try to impress in the children's memory, is truly kerygmatic, an important step will be made. . . and the psychological adaptation will certainly be easier, being contained already—through that really theological approach—in the new formulae. Because, historically, the Catechetical Movement began the other way around, are we bound to follow the same order, and can we not profit, even now, from the deeper and more important progress made lately?

Let, therefore, "With Christ to the Father" be found in many institutions or parishes of mission countries: it will prove a rewarding spiritual food for teachers and their pupils; and also, we are sure, an "appetizer" to make everyone wish for a speedy completion of the whole series.

Rev. G. Archambeaud

Catechumenate In The Chotanagpore Mission

IN 1885 a real Convert movement began in Chotanagpore which continued to grow every year with the exception of a seven year period between 1889 and 1896 when difficulties retarded it somewhat. Unfortunately, the increase in the number of priests was far from being proportionate to the number of converts. The result was that, on the whole, the instruction of the people remained very rudimentary. The priests could visit these people at most twice or three times a year and even then, only one or two instructions could be given. The catechists themselves were poorly instructed and often not too zealous.

In 1895, the priest in charge of Torpa, where the convert movement began, got the idea of starting catechumenates. By classes, people would gather at the Mission Station for a stay of five to six weeks. There they received intensive instruction. In 1899 the Father in Torpa wrote: "At first these catechumenates were conducted specially for people who were about to marry. When the work was started here, out of 2,600 baptized persons, not more than twenty women were sufficiently instructed to receive Communion. After these four years 200 are communicants, and more are approaching the sacrament of Penance. Formerly, women and older girls were too shy to come to church. But now, they are proud to know their religion and to live accordingly. This year, we decided to tackle married men. We feared that few would come but we were mistaken: 120 were present and remained five full weeks.

"Besides preparing people for the sacraments these catechumenates

brought about another splendid result, namely; that these people, after spending five or six weeks in a really Catholic atmosphere, were able to exercise a most salutary influence on their return to their villages.

The example of Torpa was soon followed in the other Mission Stations, particularly in Katkahi, Tongo and Kurdeg. Everywhere and every year, large numbers of adults were prepared for baptism. If they stayed the full time, they made their first confession and First Communion.

These overworked missionaries welcomed the Ursuline Sisters when, in 1903, they arrived to help them. At once, the Sisters opened schools in Ranchi, Tongo, and later elsewhere. But at first, their chief occupation was the preparation of the women for the reception of the Sacraments. They received girls and later women not only from the Mission Station where they were established, but also from neighboring villages. The good Sisters did wonders!

World War I put a temporary stop to these large catechumenates. The reason was that up to then, all the expenses of the people's stay had been met by the missionaries. When alms could no more be received from Belgium, such expenses had to stop. Several fathers tried to start catechumenates of ten to fifteen days in the villages. The results were far from being the same: attendance was irregular and the Catholic atmosphere was not as evident. Moreover, the work of the Fathers at the Center suffered.

This failure was a blessing in disguise. Our Christians were made to understand that any one coming to the Fathers should no longer expect to be fed as his guest. School children would have to pay fees, and also those coming for the catechumenates. It did not take as long as expected to see once again good numbers both in School (at least boys) and in the catechumenates.

Soon catechists and those who had spent some time in the School began to teach others the prayers, and even helped them to memorize the easy answers in "the small communion book." The Modern Catechetical movement would hardly approve of the methods that were used: sentences hardly understood were drilled into them! Yet when these people had been made to "live" their religion during two or three weeks at the Mission Station, while being better prepared for the reception of the sacraments, it was seen that the results were not too bad. The Catholic life became more and more fervent in the villages. Given the circumstances, hardly anything else could have been done.

When most of the converts of the great movements had been disposed off everywhere the custom prevailed of having yearly:

1. One or more catechumenates in preparation for the First Communion.
2. One or two catechumenates in December or January, in preparation for marriage.

As a rule, every two years, before the visit of the Bishop people gathered for a two or three days preparation for Confirmation.

The First *Communion catechumenate* is conducted for children who have received infant baptism and also recent converts. In most missions with varying success, these candidates have been taught their prayers and have been made to memorize the small catechism, in their villages. If their instructor was capable of doing so, some explanation was given. There is progress, only if the instructor happened to be a trained catechist. Often he succeeds in obtaining assistants whom he trains and supports. In still too many places, not only no real instruction has been given but even the memory work is defective.

During their two or three week catechumenate at the mission station, the candidates live in a Catholic atmosphere. The prayers and the basic truths are explained to the people. Pictures are used, as a rule those of the *Bonne Presse*. When ready, the candidates who have not received baptism are made children of God and the others make their first confession. In many places, they do not receive Holy Communion the next day. They remain for a few days more. In this way those who were baptized a few days before are able to make a first confession and the others a second one, before receiving their First Communion.

Most of the Fathers consider the *Marriage catechumenate* the most important one. Therefore, no trouble is spared to prepare better Catholic homes. For a long time, most of the future brides had never gone to school. To send them was regarded by parents as a useless expense; were they not destined to go to another house? Their unspoken principle was; let us get from our daughter as much as possible before "we sell her"! Con-

tions have changed. Nowadays, at least in many places, girls are more anxious than boys to go to school.

In India, marriage is usually celebrated at the end of January or the beginning of February. Those among our people who intend to marry spend two or three weeks at the Mission station. In most places, it happens rarely now, except in the case of recent converts, that future brides or bridegrooms are not yet communicants. When that happens, such people may have to stay for four weeks. The basic truths are explained once more to them. Yet the chief aim of this last catechumenate is to prepare these people as much as possible for their "new" state of life and even for Catholic Action at home and in the village. Of course results vary according to the spiritual progress the religious community has made and depends also on whether or not the priest instructor has obtained the help of experienced Sisters and well trained catechists. More and more seminarians on holidays are also doing a grand work but they themselves are the first to admit that experienced catechists remain indispensable.

The Confirmation Catechumenate was initiated in 1957. Until then the candidates gathered at the Mission station only two or three days before receiving this sacrament. Little could be done during such a short stay. Again children nowadays make their First Communion at a much earlier age when their minds are so little developed. It was found therefore, that there was a need for a "refresher course" between the communion and marriage catechumenates.

Hence, in 1957, at the annual meeting of the Fathers in charge of all Mission Stations, it was decided that there should be a ten to fourteen day catechumenate between the two in preparation for Communion and Marriage. After some discussion, it was agreed to schedule it as a preparation for the Pastoral Visit of the Bishop. Children 12-14 years of age should attend, even if they have already been confirmed.

In the beginning, practically all the teaching in these catechumenates had to be done by the priest and the Sisters. Even now, when trained catechists and seminarians participate in this work, the task of the priest remains important, principally in the marriage catechumenate. Of course, he must give all the instructions during the three-day retreat that completes the Marriage catechumenate. It is not too difficult for these young people to keep silence for three days. Of course, less can be demanded of the children, preparing for First Communion, yet, something special is arranged during the three days preceding their First Communion.

We hope that the Marriage catechumenate will produce ever better results. The missionaries even require College students to attend these special instructions concerning the Sacrament of Marriage, and the closing retreat of the Catechumenate. Many priests in Europe and America envy us for this institution! May it ever continue to form better Christian lives among the young couples in the Missions of Ranchi and Raigarh-Ambikapur!

Rev. J. Staquet

Communist Policy

Inferiority Complex and Foreign Recognition

A characteristic of Peking's foreign policy—and one in which it differs from Soviet Russia—is its inferiority-complex and the consequent sensitiveness and empty self-assertion.

In this connection, an unexpectedly frank admission appeared at the end of last month in a corner of the eighth page of the People's Daily. It was entitled *Refutation Of The Doctrine Of 'Foreign Recognition.'* It was primarily written against those who compare scientific standards of China with those of other nations and believe that only those achievements count which are acknowledged abroad, but the article went on to notice a different type of recognition:

"Following this doctrine logically to its conclusion, not only is our country unable to reach the world-level in scientific research, but it cannot even establish its right to exist on this earth." "On September 21, 1949, Chairman Mao in his speech at the CPPCC said: 'Today the Chinese people stood up.' Those who defend the doctrine of the necessity of foreign recognition say that if she 'stood up' she ought not to be isolated since they only admit (her standing) if it is recognized by foreign countries. The United States and others who follow it have not recognized China. What

is to be done? Continue to lie down?"

"Those who speak like this," the short article continues, "are not only the bourgeois professors who were nourished on foreign milk but, sad to relate, some even of those nurtured by the revolution. Such a servile attitude must be eradicated."

Nor was this all. The last paragraph of this short article reads: "Comrade Liu Shao-ch'i in the second session of the Eighth Party Congress (May 1958) said in his report: 'Our country has been oppressed for over hundred years by foreign nations. Today, although we are liberated, although we progress rapidly in every field, there are still found people who retain the mental attitude and the imprint of the oppressed and in their hearts keep their superstitions and fears and their inferiority complex.'" "I think," the author of this short article says, "that these words of Comrade Liu Shao-ch'i well explain the historical root and origin of this doctrine of 'foreign recognition'."

It is often some such article as this, stowed away in a corner of the paper, that throws a vivid light on the real situation in China. This article lets us know that the Chinese comrades do not share the opinion of those

foreign politicians who pretend that a diplomatic recognition of China is a mere recognition of fact and carries no moral or psychological weight. The above shows that the psychological weight is considerable. The recognition of China is looked on as Peking as homage to the regime and support for the Peking leaders inside China.

This inferiority-complex explains the extreme sensitivity of Peking with regard to the recognition of their government as the only government of China—legal fiction, though this may be. Because of this, Communist China has withdrawn from a number of international organizations and conferences, as it recently refused to take part at the June Conference in Paris of electrical engineers.

In the international organization of football players Peking has been exceptionally tolerant. Although in 1954, two years after the Peking organization had been admitted, the Chinese Sports Association of Taiwan was also given membership, the Peking organization remained a member for another four years; this year, however, Peking protested at the Stockholm Conference of football players, and when its protest was ignored, withdrew from the international organization. On this and many other occasions, the reason given was 'we cannot tolerate the recognition of Two Chinas.' Nor is this put with any regard for politeness. In the report on football the words are: "That Taiwan gang of Chiang (Kai Shek) at whom we

The inferiority complex explains why Peking is so sensitive to the views of foreign visitors. For example, at the end of June the press in Peking printed proudly those words of Muggeridge, a British correspondent, which were in favor of the system.

The entertainment of foreign visitors, as it is well-known, is an important business in China, managed by a large, specially trained corps of government agents. This careful handling of foreign visitors is an important part of State policy.

Last March the Cabinet, in connection with the Cheng Feng reform, summoned a special ten-day conference to deal with this problem. 170 persons took part in the conference, the managers and sub-managers of the branches of the international tourist agency, the deputy secretaries and heads of the offices handling daily business and the heads of the offices in charge of entertaining visitors in the various provinces and cities. The meeting was held in order to "strengthen the political leadership" since "the treatment of visitors is a serious political task. The purpose of this work is to consolidate the friendship with the socialist countries, with the national independent countries, and with peace-loving persons of the whole world." The meeting, which had its share of the usual accusations and self-accusations, was honored by the presence of Ch'en Yi, the Minister of Foreign Affairs, and Hsi Chung-hsun, the Secretary-General of the Cabinet.

China News Analysis

Mao, the New Stalin

THE creation of a "psychosis" through terror and hysteria is an essential ingredient of Mao's "creative development" of Stalinism. It is Mao, not Khrushchev, who has produced the only coherent ideological program to set against that of the revisionists, now codified by Tito. But he has reduced Marxism to a system of double-talk alien from European traditions, which he uses as an adjunct to terror, to maintain the vast edifice of lies, deception and self-deception on which the régime rests. This is the ideological "East wind" which now prevails in the Communist bloc.

At the same time, the new turn of screw coincides with increasing emphasis on the cult of Mao's personality, and the promotion to the politburo and other high positions of several of his protégés. *Peking Radio*

hailed his ideology as the manifestation of the wisdom of 600 million people; societies have been set up to study his work and his development of "Marxist philosophy," army schools and the Military Academy of the PLA are to study his example of combining Marxism-Leninism with the actual practice of the Chinese revolution, and the Institute of Economics is to study his works on finance and so on.

There is, in fact, every indication that China, entering her Stalinist period of forced industrialization has reached the stage euphemistically described by Stalin as "dizzy with success." Whether or not the Chinese avoid making Stalin's worst mistakes, recent events should at least have disposed of the myth that China's industrialization program is a factor favorable to world peace.

China's Leap into Misery

THE *People's Daily* summed up the recent Party Congress as follows:

"The historical significance of the session lies in its determination of the general line of building Socialism. . . The general line . . . is the result of the creative application of Marxism-Leninism" (by Mao, as Liu Shao-chi made clear in his report to the recent Party Congress).

The article went on to say that some saw difficulties in doing the work of construction faster and better. They argued about over-population,

extreme economic and cultural backwardness, the impossibility of expanding agriculture, and the shortage of funds and technical forces. They did not realize, said the paper, that:

"The liberated, awakened, united and organized 600 million people and more in fact constitute the greatest creative force in the world . . . in comparison . . . the USA and Britain (are) but dwarfs."

The only way to fulfill China's task was to rely on the masses, and the peasant masses in particular, who would provide "industry with its larg-

market and still more funds and materials."

The situation of the peasants is already bad enough. a labor shortage has been reported in some areas, as a result of the "blind drift towards cities" against which repressive measures were recently promulgated. In 1957 the population increased 2.5 per cent, while grain output increased by 1.4 per cent. Accounts given by refugees speak of appalling hardships and famine in rural areas. Mao's argument that China's backwardness is an advantage because it spurs the peasants on to greater efforts could be true only if they were able to enjoy the fruits of their labor. In the past this has not generally been the case, and now things will be even worse: the peasants will have to pay higher agricultural taxes, finance and work in local industries, and do everything "faster, better and more economically" than before, so as to put the agricultural program into effect ahead of schedule." Instead of an immediate improvement in their standard of living, they are again being offered the dubious long-term benefits "catching up with Britain," and told that "by the time these tasks are carried through . . . the material basis of China's Socialist system will be incomparably strengthened" and working and living conditions greatly improved.

At present, however, the peasants are to be drafted for temporary work in local industries under a new system described in the *People's Daily*. Collective farms sign contracts with

factories to supply a certain number of hands, and a "new type of labor and a new worker-peasant relationship will grow under this system." This labor would presumably be used during the agricultural slack seasons. But the peasants work extremely hard and for long hours in the busy seasons and need the slack periods to make up for lost sleep, repair their houses, tools and clothes and do other important tasks that have to be neglected during the busy periods. Overdriving the peasants caused passive resistance and even serious trouble last year and the first reaction to the new tasks and targets has been a widespread falsification of accounts and the setting up of bogus enterprises, with the cooperation of the cadres.

The *People's Daily* commented that "small mines, plants and power stations have developed like spring bamboo shoots after rain."

But the *Canton Southern Daily* has put this picture into perspective. Many of these "factories" are established without equipment or capital—by the simple device of putting up signboards. One collective farm "built a fertilizer factory by digging a big cesspool and putting some water and night soil in it." Another built a "chemical fertilizer plant by filling a few wooden buckets with urine."

The peasants' money is also to be diverted to the State by new local bonds, which bear no interest, by new agricultural tax, and by investment in local industries organized by individual collectives.

North Vietnam Follows the Master

SINCE the beginning of 1957, various categories of Chinese intellectuals, starting with the Party cadres, have been pressed into a "back to the land" movement so as to "improve their ideological style through production and mass struggle." An equally important purpose of the movement is "to break down superstitions, reform customs, and change habits" among the laboring masses who receive these new guests.

According to the April, 1958, number of the Vietnamese Communist theoretical journal *Hoc Tap* (Study), a similar policy was laid down in North Vietnam as early as February, 1957, in a letter sent by the Central Committee of the Party to the second national congress of writers and artists. The full text of this letter is not yet available, although *Nhan Dan* of February 9, 1958, quoted from it a vague exhortation to writers to "deepen their knowledge of the workers, peasants, soldiers, and cultural workers, to live with them as one lives with brothers or dear relatives." But no steps were taken to implement this policy until quite recently; no doubt *Hoc Tap*, anxious to prove the Party's wisdom, attributed to its policy of February, 1957, an originality and a precision it did not possess.

Hoc Tap's statement of the policy in April, 1958, is however, relatively explicit: "Our duty is not only to eliminate the bad seeds, but also to rehabilitate the fields." To achieve the former, the Party engaged in its violent campaign against the *Nhan Van* group; to achieve the latter, plans must be drawn up, first "to encourage writers and artists to go to the bases

of production, to visit workers, farmers and soldiers, and if possible, to take part in labor activities, so that writers and artists will be nearer to reality and the people;" and secondly "to organize classes for writers and artists, so that they can regularly study current events and policies, improve their knowledge of Marxism-Leninism, and systematically reform their thoughts."

The first step to implement this policy was taken on June 4, when the Executive Committee of the Writers' and Artists' Union passed a resolution urging writers and artist "to go to the masses of workers, peasants and soldiers." This was later endorsed by a meeting of over 800 writers and artists. On June 9, it was announced that "beginning on August 1, all cultural workers at all levels throughout North Vietnam will take turns in going to the countryside, factories, mines and Army units, to do manual work, and to study the practical life of the people." This emphasis on manual work recalls Ho Chi Minh's address to the students' congress in May, when he called upon them to link up mental and physical labor and to show their support for Socialism by deeds; a person who could carry on only one kind of labor, he said, was "in a state of semi-paralysis."

But the scheme, as in China, is not only directed against writers and artists, for "all cultural, literary and art media and organizations will be used in carrying Socialist ideology to the masses, thus encouraging them to fulfill the 1958 State plan." An "education drive will be launched

against superstitious and other bad practices," and there will be "much emphasis on the explanation of meteorological phenomena."

Since then other categories of intellectuals have been drawn into the movement. On June 17, it was stated that some 300 actors and actresses in the State theaters would be taking part in manual work (VNA) and on June 19, the Deputy Minister of Culture announced that between a quarter and a half of the Ministry's leading personnel would do manual work "to improve the Ministry's culture work through practical experience" (NCNA).

The movement should, however, be seen as only part of a vast attempt to indoctrinate and remould the entire people of North Vietnam to make them fit Marxist theory. Particular attention is being paid to the armed forces. Thus on June 21, *Hanoi Radio* announced that, "applying the resolution of the General Military Committee, the Political Affairs Directorate has issued an instruction on the organization of political re-education courses for the entire Army during 1958. The program involves the indoctrination of commissioned officers in Marxism-Leninist theory. . . that Army men will better understand their responsibilities and the Party's policies and objectives. The course inaugurating the new program began on June 16 and is being attended by a number of officers and NCOs attached to the High Command.

On June 3 the Army newspaper, *Quan Doi Nhan Dan*, announced a similar but simpler indoctrination course among the non-commissioned officers, whose "low standard of ideological and political knowledge has prevented them from carrying

out the Party's and the Government's platform and policy. . . ."

At the same time a countrywide reorganization of schools, to give priority to political education and productive labor, has been initiated. According to a June 17 broadcast from *Hanoi Radio*, which acknowledged the inadequacy of previous indoctrination courses for teaching staff and the "confused" political thoughts existing at present, further attempts at ideological reform are to be carried out. "Schools are an instrument of the people's dictatorship," the broadcast emphasized, and as such their aim is "to train children and young people . . . to become builders of communism." Hence the need for politically reliable teaching staffs. Indoctrination was, however, a "difficult" task taking a "long time" and in the meantime "teachers must be shifted so that devoted Party members hold the key posts in education."

As in China, the slogan of "Red and Expert" has been adopted, and indoctrination periods are seriously affecting the curriculum of instruction in genuine subjects. Teaching staffs are required to take part in public self-criticism, following a "conscience hour" during which they must sit motionless and examine themselves for anti-Socialist thoughts and actions.

Recent visitors to North Vietnam have described the atmosphere as stifling—with fear and suspicion everywhere. Writers, teachers and students are uneasy about the restrictions placed upon their speech, discussion and writings, while low salaries, acute shortage of accommodation and consumer goods and runaway inflation are problems facing the majority of the population.

Japan and the New Line

RELATEDLY joining the international Communist chorus, the Japanese Communist Party (JCP) organ *Akahata* attacked Yugoslavia in the usual terms: world reactionary forces, led by the United States imperialists, who were now faced with a crisis, were desperately struggling against the tide of the times and had "bought up" Yugoslavia to destroy the international Communist movement.

The Chinese Communists are furious with the Japanese for re-electing Mr. Kishi, in spite of China's propaganda campaign against him. This has now been stepped up. *Ta Kung Pao* branded him as an "enemy of the Asian people" who was openly trying to revive Japanese militarism through the "enforcement of a dictatorship." This article was broadcast over *Peking Radio*, which also carried a defamatory biography of Mr. Kishi purporting to expose his "previously veiled imperialist nature," and denouncing the entire Government of Japan as a "political tool of the monopolist clique."

In flagrant violation of the Five Principles, the *People's Daily* openly

urged the Japanese people to oust the newly re-elected Prime Minister "on account of his hostile attitude toward the Chinese people." The paper also said that "if the Chinese people could defeat the Japanese militarists of thirteen years ago, they certainly do not care now about this small handful of Japanese militarists."

Meanwhile, China has lost no opportunity of demonstrating its own hostile attitude; NCNA reported a message sent by the China Fishery Association to the Chairman of the Japan-China Fishery Council, in which it was stated that an extension of the fishery agreement was out of the question. *Kyodo News Agency* announcing the return of 500 Japanese repatriates from China, stated that the Communist Chinese authorities would not agree to hold further repatriation talks after the completion of the current return program.

The only result of such pressure so far has been to harden anti-Communist opinion: and the JCP itself is suffering from the usual internecine strife, especially in the educational world where it has been making great efforts to extend its influence.

Blackmail in Burma

EARLY in June the Burma Communist Party (BCP) made public the true nature of its "peace" policy. It will be recalled that this policy is to base negotiations on the legalization of its armed forces which would then become the nucleus of a People's Army. It was, however, generally

believed, after U Nu's assurances that the Party would be legalized if it gave up its arms and abandoned armed revolution, that the rebel leader Thakin Than Tun was on the point of surrender, and his emissary, Major Chit Myaing, who conferred with the Burma Army in May, was supposed

have come to Rangoon for that reason.

A messenger was sent by Chit Yaing to bring out Thakin Zin, a member of the Central Committee, that surrender arrangements could be made; but on June 3 he brought back instead letters from Thakin Than Tun to U Nu which violently attacked the conduct of the Burma Army and demanded that "when we come within the law our armed forces and the arms they hold shall be legalized in the interest of national defence and the people's security."

Although this was no new policy, recent events must have reinforced the Party in holding it, for the split in the Government party, the AFPFL formally announced by U Nu in a broadcast of April 29) brought with it the possibility of a dissolution of Parliament and a general election. It was therefore, all the more important that the Party should retain its arms in order to intimidate voters, as it had successfully done at the last general election. And it is worth noting that on June 7 the Communist-controlled National United Front (NUF), demanded a dissolution of Parliament whatever the outcome of the vote of confidence in U Nu. The split in the AFPFL also accounts for the timing of this revelation of the Party's aims. It was early in May that at a special session of Parliament could be summoned in June, that U Nu would ask for a vote of confidence,

that the NUF would support him, and that if U Nu won the vote he would depend on the NUF to stay in office. Thakin Than Tun's letter demanding legalization of the BCP's armed forces, although not delivered until June 3, when the outcome of the vote was almost certain, was dated May 20.

This demand had the effect of a bombshell in Burma and the NUF appears to have been surprised by the hostile public reaction to it. But the BCP and the NUF "probably think that only by aiming so high can they gain sufficient good points in actual negotiations for surrender." Already the NUF and its "Internal Peace Committee" have sent delegations to U Nu to press for a settlement.

The decision of the NUF, as the legal organ of the BCP, to support U Nu rather than the rival faction led by Ba Swe and U Kyaw Nyein, was due, in part at least, to its erroneous views of the split in the AFPFL as a split between "nationalist capitalists" and "agents of foreign capitalism," and its conclusion that the former could be used to eliminate the latter. In fact, however, the split in the AFPFL was almost entirely the result of personal disagreements. On a less theoretical level, they also held that U Nu was likely to be less intransigent towards the rebels and that his personal prestige could be relied on to win a general election.

There is no need to insist how foreign it is to the virtue of charity, which embraces God and all men, for those who belong to the fold of Christ not to have a care for the rest who are unhappily straying outside the fold.

— Pope Pius XI; *RERUM ECCLESIAE*, February 28, 1926

Editorial comment from Catholic papers in the Far East —

Press Review

Pakistan Christian Voice

Red Shadow

IT is unfortunate for a young nation like Pakistan to be beset with a situation that renders the infant body politic low in resistance to pernicious alien influences. From food to power politics on the national level there is much cause for anxiety and organized international communism with its very great command of the psychology of the masses has been quick to take advantage by an 'invasion' excelling in its subtlety anything that has been experienced so far.

Already much ground has been lost and this in spite of the Governmental ban on the Communist Party. Broadcasts from Communist radio stations, most of which are powerful, are daily beamed to hearers in Pakistan who are told of the socialist system's achievements in the scientific field and more important still, the high level of material living that the people living within this "system" enjoy.

In the mind of the ordinary man-in-the street is created at one and the same time a hankering for the good things of life as also a dangerous discontent with the circumstances he finds himself surrounded by. This method is ably supported by leftist literature which surreptitiously finds

its way into the country. The situation at home has emboldened these indirect aggressors to establish publishing houses and libraries to which the public are cordially invited. Films, books, and magazines fairly exude the 'short and easy way' to an utopia of material well being.

It will not be surprising if infiltration of this type will next move to obtain a greater stranglehold by methods more subtle but fundamental. It is common knowledge that money for such enterprises is abundantly available and could be effectively utilized in spite of the ban on the political existence of the party itself. This could take the form of disrupting the existing political parties from within, pitting them against one another and so influencing the forthcoming elections that a stable government at the center would be difficult to come by. With a government resting on 'uneasy coalitions' and attendant material miseries the day would not be far off for a 'complete and peaceful take over.'

Knowing the danger and realizing what could happen would go a long way to meet the challenge, and this responsibility lies with every in

individual citizen who should refrain from laying the blame on 'others'—a habit that is as futile as it is ram-

pant. Loyalty and patriotism are not skin deep but are the products of correct thinking and sound living.

Hong Kong Sunday Examiner

The Silent Church

It was the Holy Father himself who gave to the Church in Communist lands the singularly appropriate name, 'The Silent Church.' The Church in Eastern Europe is silent; the Church in China is even more completely silent. The Catholics in these lands are cut off from free communion with one another, cut off entirely from communion with their brethren in other lands, cut off especially from communication with the Holy See. Thank God they are not cut off, and cannot be cut off, from our prayers.

The only news that comes to us from China is contained in reports issued by the enemies of religion, reports, tendentious and unreliable, boasting of the success of their persecution on a few individuals. Even when, as happened recently, missionaries come out from China, they can tell us nothing of the Church beyond what can be seen from the inside of Communist prison. Since this is so, it is natural that we should seize on any scrap of information that comes to us, and lately we have found a tribute to the steadfast fidelity of the Catholics of China issuing from an unexpected source. It is this:

There was published in Peking on June 1st the first number of a new Chinese-language publication, 'Red Flag.' In this there was printed

a report on a model collective farm, with a 26-line introduction by Mao Tse Tung himself. In the course of this, he writes: "There are certainly people who would rather die than change, and, hard-minded like granite, they prefer to meet God." (This is our own translation).

The Peking Review, a propaganda paper for circulation outside China, in English, gives a translation of Chairman Mao's words, which reads:—"There are undoubtedly some who will never change and would prefer to keep their heads as hard as rocks till their dying day."

Thus the Peking Review reduces Chairman Mao's words to a silly extravagance, but no doubt they have reason to think that any reference, however remote, to the persecution of religion is unsuitable for propaganda. Mao was not talking nonsense and there can be no doubt as to the meaning of his words in their original form; they tell us clearly that the Catholics of China have shown themselves prepared to meet death rather than compromise on their Faith; they imply too that the long list of the martyrs for the Faith who have died in China is not yet complete.

It has been an heroic tale, and, please God, the day is not far distant when the enemies of the Church will be confounded and the faithful will

be free once once more to worship God. It will be a day too when we shall be able to piece together the history of these years when the Silent Church has suffered persecution and

death, suffered misrepresentation and calumny, suffered like its Master, silently, but has not suffered itself to be deprived of that Faith by which it lives.

The Ceylon Messenger

Courage or Chaos

AN uneasy quiet, like a heavy fog, lies over the land; but it would be fatal to mistake this for peace. One is reminded of Tacitus' telling line, *ubi solitudinem faciunt pacem appellant*—the nearest English approach to which would probably be, dare they call this desolation peace? No one seems to be able to suggest an effective solution to the problems that beset us, for the simple reason that there is no easy and simple solution. The lamp of love having been quenched, we stumble and grope in the darkness.

The primordial, elemental forces of division and destruction that have been let loose are not easily quelled; they compass us about on every side. The least we can do in the circumstances is to be utterly determined that we shall never more do anything to encourage them. That, surely, is the first lesson the events of the recent past should have taught us. One begins to fear, however, that this lesson has not yet been learned; that there are those who would still engage in the dangerous game of placating the extremists in the hope of securing some immediate political advantage. What these people need to remember is that the monster of communalism grows in appetite and size with each meal, and generally ends by devour-

ing not only those whose blood it was after, but also those who fed it as well.

Not the way, then, will our problems be solved. And yet a solution must, somehow, somewhere, be found. The continuance of the present state of emergency is surely not the answer. Necessary as it is, as a temporary measure, it has already brought and will continue to bring its own problems in its train. The idea of holding a round-table conference of all political parties has been dismissed in some quarters as impractical and ineffective. But what, one might ask, is the alternative? Some attempt must be made to salvage the nation. At least a first step forward has to be taken if we are to get out of the present impasse.

It is true that a compromise solution, however just and equitable, will not satisfy the extremists on either side. But intelligent men of whatever Party will realize that the alternative to a just and equitable solution will, in the end, be a state of total chaos in which no freedom loving Party can hope to survive. There is also this great advantage about an all-Party conference, that once a compromise formula has been signed by all the Parties, no one Sinhalese Party will be able to accuse any other Sinhalese Party of having betrayed the cause

if the Sinhalese, nor will a Party standing for Tamil interests be able to score a political victory by claiming that the other Tamil Party has betrayed the Tamils. To agree to a compromise formula will of course require courage. But clear thinking and courage alone can save us from entering upon an era of barbarism.

Once liberty has been shattered, there is nothing left to do but to get down at once to the slow and painful task of picking up the broken pieces and mending them. A society is not worth living in if its members do not have the complete assurance of personal liberty, for personal liberty is the last citadel of our fundamental rights. An explicit declaration of these rights should therefore be written into our Constitution. Such a declaration will provide the minorities with an effective guarantee that the reign of law will have a reasonable chance of being upheld against arbitrary revolutions of opinion and the pressure moves of powerful majority or minority groups.

And yet, essential as these guarantees may be if we are to have a climate conducive to the development of justice and communal peace, it should be obvious that neither conferences nor legislation can provide the final answer. Communal peace does not spring from a blueprint. It can only come from a change of heart. For communal fanaticism is not just a political or an economic problem. It is a spiritual disease. It is, in the meaningful phrase of Professor Arnold Toynbee, "a schism in the soul." And a change of heart cannot be imposed from above; it must proceed from within. That is where the individual comes in. A society is as vigorous and happy as are the individuals that go to make it. That tranquillity of order that is peace will have at last been achieved when every individual, whatever his religion, realizes that to surrender his judgment to force, or to some imagined danger, or to passion, is to surrender his soul to something unworthy of it; that a man who surrenders his conscience to anything except the truth, is a slave.

Philippine Catholic Sentinel

The Ignorance Curtain

SENATOR Emmanuel Pelaez' pointed warning on the "information blackout" in the rural areas should arrest the attention of all concerned with national security and with souls.

In a recent address to radio executives, Senator Pelaez cited the appalling lack of information in rural sectors. Less than one per cent of rural folk ever get to read a newspaper. Only three out of every hun-

dred listen to the radio. An "Ignorance Curtain" effectively isolates the rural areas where almost two-thirds of our people live. For the senator, the data meant one unpleasant conclusion: democratic processes, at the "grass-roots level," are not as effective as they should be.

This is a valid conclusion. To be effective, democracy requires citizens to participate intelligently in public affairs. Intelligent participation, how-

ever, is impossible if the great number of people do not get accurate information on what goes on. Until this Ignorance Curtain is torn down, democratic processes here will limp along—with all attendant dangers to political stability and national security.

Evidently based on the study submitted by the International Cooperation Administration and National Media Production Center, Pelaez' report sounds bad enough. Actually, the situation appears far worse, statistical agencies at present are processing the findings of the most extensive rural survey conducted so far. Covering 3,400 barrios, the initial findings of this survey indicate that the "information blackout" is so widespread that almost all news in the barrios comes by word of mouth. Despite the expansion of mass media communication in cities, it has failed even to dent the Ignorance Curtain, so far.

In the foreseeable future, the filling of this information vacuum will form one of the nation's crucial battles. Whoever fills this vacuum, will determine, to a very great extent, where this country goes. For this reason, the men who are for God and for freedom should devote serious thought to this pivotal problem.

Reappraisal of government mass media projects, along with reevaluation of the role played by private radio stations and papers seem called for once the survey results are finally released. Such a reappraisal can help bring up sound project proposals.

In the final analysis, it will be the kind of men who sit before the microphones and typewriters that will decide the outcome of this battle. The schools, especially Catholic schools, have to do some soul-searching. Are they turning out newsmen, firm in principle, competent in technique and aware of the day's pressing problems? Or is journalism a minor course where academic lameducks drift, there to undergo an effeminate writing course devoid of social principles?

Today's findings indicate tomorrow's battle will be waged, to a great extent, in the mass-media field. Experience has shown two things: the foe invariably picks mass-media as a primary target and the ranks of the newsmen for Christ are pitifully thin. Immediate action is needed. "On the clock of survival," Ernest Tillich said recently "the time is now five minutes before midnight."

Malayan Catholic News

'Bringing God Back'

STATES are moral persons. Canada has no more right to seize a Spanish island than an individual Canadian has to pick the pocket of an individual Spaniard, for the natural law binds nations as it does individuals. International law presupposes natural

law. To act upon the theory that solemn treaties between two nations are mere scraps of paper to be torn up at will, is to reduce international relations to chaos.

When the Spanish ambassador to the U.S. recently called the present

"confusing hour in world politics," he was probably thinking of this chaos, naming it a "dizzy situation." Yet he also considered the present hour "an hour of profound spiritual movement" for Catholics. "There can be no international justice without a moral code," declared the Ambassador sententiously. "A spiritual guidance, a Supreme law is needed to rule the international order. . . . And for this purpose, we need to bring back God to international life, and to use the Gospel as the fundamental principle of our . . . behavior."

Such words though not particularly novel are more than timely for our days. God used to be very much in international life and it is His rejection which has brought down so much disaster upon our heads.

International law comprises the rules determining the conduct of political states in their dealings with one another. Today, international relations are hopelessly complicated by the fact that individual sovereign states have no earthly superior to whom they can appeal and to whose authority they must bow. When modern states get into conflict, they have nothing ultimately to appeal to but force, and that means war.

The old Roman Empire laid the first foundations of international law by spreading Greco-Latin civilization, but it was Christianity that really formed the soul of the people, developed the notions of freedom, of individual destiny and responsibility. The Romans felt no need of an international law in the modern sense. Their solution to all differences between nations was to absorb them into their own mighty Empire. With her celebrated *Pax Romana*, old Rome took

on herself the task of keeping order in the civilized world.

But the Empire ultimately crashed, and slowly there emerged a mighty new institution to which all Christian nations could turn for the settlement of their disputes—the Church. A common faith and a common code of morality did much to standardize the behavior of kings and princes and to outlaw certain practises as unworthy of a Christian anywhere. The ideal of chivalry, the *Jus gentium*—something like the natural law—and even the Church's own canon law, governed the relations between states for centuries.

Though without the physical power to enforce her decisions, and relying solely upon her eminent moral position, the Church arbitrated countless quarrels and strove to mitigate the horrors of war and conquest. The system was never perfect, but at least among Christian peoples there was nothing like the wholesale enslavement of the ancient times or the total war of today.

The breakdown of a closely knit Christendom in the 16th century and the ensuing lack of any common court of appeal to all Christian nations, led slowly to the concept of international law in the modern sense. Its basic rules can be found in treaties between civilized nations, in state papers and diplomatic correspondence, alien property decisions, etc.

Speaking in July 1952 on "Catholics and International Life," Pius XII said that Catholics are particularly well-equipped to collaborate in the creation of a new climate without which action on the international plane can not succeed. "Catholics

are trained from their childhood," he declared, "to look upon all men of whatever zone or nation or color, as creatures and images of God, as redeemed by Christ and called to an eternal destiny."

Of course, this also saddles Catholics with a great responsibility for they must realize that they are called upon to overcome every vestige of

nationalistic narrowness and to seek a genuine fraternal encounter of nation with nation. "Spiritual values alone will be effective."

What was it the Ambassador said? "We need to bring back God to international life and to use to Gospel as the fundamental principle of our behavior." To this, sound common sense answers "Amen."

Bombay Catholic Examiner

The Road To Delhi

DEVICOLAM has opened the eyes of the country to the grim fact that Communist rule in Kerala is not necessarily a passing phase, the result of a chance accident during the last elections. If anything, Devicolam has demonstrated that the Communist hold on the masses is still strong and that the experience of one year of Communist rule has not proved disillusioning enough to dislodge that hold effectively. In spite of performance lagging behind promise—of the law-and-order situation deteriorating and the food situation worsening, of unemployment growing and graft and corruption making itself evident in the higher echelons of the government, still the Communist grip has not been loosened. And that in spite of the combined opposition of the non-Communist parties! The Congress has blamed its failure on its lack of organization, but that alone does not seem to be sufficient to explain the disaster.

The alliance of all the Opposition parties has undoubtedly proved disconcerting to the Communists, who are afraid that victory at the next

elections might not be so assuredly theirs since the alliance might well prove a difficult hurdle. That is why the Communists are going all out to break up the alliance in good time. Mr. Nambudiripad has asked the non-Communist parties to give up blind opposition to the Communists and to work for the establishment of national unity. The Communists, he said, were working for the successful implementation of the Second Five Year Plan and for the successful ushering in of Socialism. Hence they should not be opposed. Opposition to the Communists would only lead to a division of the country into Communists and non-Communists and the result would be Civil War as in China. The Opposition parties should be able to see through this façade of high national purpose and endeavor. The national unity which the Communists desire is one which will mean the extermination of all other parties and the Socialism they talk about is the totalitarian monolithic state which no true Indian would like to see established in this country. Since the long-term aims of the Com-

Communists are ultimately anti-national and undemocratic the Opposition parties have no choice before them but to continue in their alliance and in their opposition. The Opposition parties have far more in common among themselves than with the Communists and no amount of grand words should be allowed to obscure that fact.

Both Mr. Thanu Pillai, the Praja Socialist leader, and Mr. Sriman Narayan, the Congress General Secretary, have seen in Mr. Namboodiripad's utterances much more than an indication of how events will work but should the non-Communist parties continue in their opposition to the Communists. They have seen in them a clear threat that if the Communists cannot achieve their ends by fair means, they will use foul ones; that if non-violent and democratic means prove useless they will have recourse to violent ones—in short, that they will not hesitate to embroil the country in a Civil War, should that be necessary for their goal. That is what they did in China and that is what they will do here, should the worst come to the worst.

The story of the Reds' seizure of power in China is different from the story of the Russian Revolution. While the Russian Revolution was touched off by a spark, the Chinese Revolution was a long-drawn out affair, extending over decades. Again, while the Russian Revolution started with the workers, the Chinese started with the peasants. Mao and his men, who were drawn mainly from the peasantry entrenched themselves first in Yen-an and from there they slowly spread their power by means of guerilla warfare across the whole

country. At the same time, however, they were operating at another level. They had their representatives in the existing government and hence could subvert that government from top as well as below. What the Reds accomplished in China, they hope to achieve in India. In India, as in China, they are operating on two levels. At the Centre they have a sizable group of representatives which they hope will increase till the time comes for a coalition government with other parties. At the same time they have established themselves in Kerala, from where they seek to spread to other states as well. The pattern of Red conquest in China, Mr. Namboodiripad and the Communists think, will be the pattern of Red conquest in India. The road to London, said Lenin, lay via South East Asia and the road to Delhi, thinks Mr. Namboodiripad, lies via Kerala, just as the road to Peking lay via Yen-an. Kerala is the Indian Yen-an, the bridgehead from which they mean ultimately to advance to Delhi.

Mr. Namboodiripad's threats obviously make nonsense of the Amritsar thesis. At Amritsar the Communists were still flushed with their victory at the polls. Since democratic and non-violent means had paid them such good dividends in Kerala, why could not their use be extended to gain power in the country as a whole, they thought. And since they had won so many votes and since even the President, Mr. Rajendra Prasad, had not hesitated to pay them tribute, it was time, they thought, to give up their cloak-and-dagger approach, close their 'cells' and come out into the open. They were floating on a tide of respectability and they thought they could make capital out of that.

Socialism had been so long in coming—they would hasten its advent!

Carping critics had called the Second Five-Year Plan ambitious—they thought it was not ambitious enough! If the Congress and other parties could not put it through, they would! The result would be greater respectability for themselves. And now suddenly Mr. Namboodiripad's utterances have made it plain for all to see that they never really meant to give up violence and force. The leopard's spots might be camouflaged for a time by the surrounding grass, but the spots themselves never change.

The Communists will use democratic means—but only so long as they serve their purpose. If democratic means are of no use, they will not hesitate to use violence and resort even to Civil War. The mask is off. The chips are down. The country knows where exactly it stands.

The Communist threat is big enough to be taken seriously. The increases which the strength of the Party has registered in the recent past show that its numbers are snowballing ominously. At Amritsar Mr. Ajoy Ghosh claimed that the membership had shot up from 100,000 to 219,000 the largest numbers of party members being in Kerala 56,000. Next came Andhra with 52,000 and then West Bengal with 24,000. The influence of the Communists in the Union is gaining rapidly and some of the recent strikes have had no other motive behind them then to try the strength of the Communist unions against the others. In Bombay and in Orissa the Communists are exploiting local grievances to widen their own influence. Recently, Mr. Nam-

boodiripad claimed that at the next elections it would be the turn of Andhra and West Bengal to fall to the Communist. That claim can no longer be looked upon as a mere empty boast.

Mr. Nehru has scouted the idea that India will turn Communist. Perhaps the danger is not very immediate; but to make light of it is to indulge in wishful thinking, for the danger is real enough. So far he has been critical of the Indian Communists, whilst cultivating some kind of friendship with their Russian and Chinese opposite numbers. That policy however has not succeeded in robbing the Indian Communists of their thunder. Though he considers Marxism outdated, he still has some sympathy with some of its aims, which leads to a certain ambivalence in his utterances. What is needed is a more positive and a more unambiguous attitude on the part of Mr. Nehru against the Communists.

In 'Yonder One World' Mr. Frank Moraes has made out a strong case why Mr. Nehru should take a firmer stand against the Communists. Quoting Manabendra Nath Roy as saying that in Asia the decisive moral resistance to communism is bound to be weak because there is no democratic tradition to defend, Mr. Moraes continues: "All the greater reason therefore why Mr. Nehru in his lifetime should dedicate his vast influence and authority in India to mobilizing, organizing and consolidating a decisive moral resistance to communism. He alone can do it, for it is in the moral tradition of India. If he fails, he will have failed not only India but it may be, humanity."

urma Sower

Pompous Folly

IN 1924 when Mr. Ramsay MacDonald was Prime Minister of England, he described the action of his predecessor in office for not recognizing "a certain State, a pompous folly." This expression comes in to use to describe not only the actions of states but also of certain actions of politicians in general. It is left to each one of us to analyze the actions of politicians and see if these actions come under the category of "pompously folly."

Politics has become too powerful and to its power is added pomp and folly. In politics it is not the view and the well-being of ordinary man and the steet that prevails but the power, pomp and folly of the politicians. Power is shown in the attitude a politician takes face to face with actions of people or the political opponents, saying "They are doing these things. I will show them."

When the politician is puffed up and wants to show his power, he becomes pompous and commits folly. Many of the politicians of the world are energetic, enthusiastic and sometimes sincere, but they lack in the corrective gifts of humility, humor and commonsense. Without these corrective gifts, enthusiasm and energy become menace.

In political life humility is needed just to keep him reminded of his place in society. Politicians have become a necessity in civilized society but a dangerous necessity. For in our

times politicians have become too powerful. They are the servants of the people, chosen and entrusted to carry out the affairs of the State, but not to lord over them. The Greeks said, "power corrupts." What they said is not only true of their times, but of all times. A little humility will keep reminding the politicians of their real status. This will be a corrective to pomp also.

Perhaps the most effective corrective of pomp is humor. If we take the politician less seriously, if we refuse him the tribute of uncritical obedience due to his supposed eminence, if in short we mix a little humor with our acceptance of him, we might debunk him from his heights. A sense of humor can deflate the monstrosity of puffed-up power in politics.

To "laugh in the nose" (as the French saying goes,) at impertinence may be the simplest, quickest, most effective form of redress. A sense of humor, which after all is one of the safeguards of sanity, may be as good an instrument in affairs as political extravagance is a bad instrument.

It is commonsense that politics is an unpredictable game. Smug announcements of holding on to power indefinitely is an exuberance which is neither curbed by humor nor smoothed by commonsense. A little tilt one way or other might topple down the whole vast edifice of power that is not built on commonsense.

NOTES AND INFORMATION

One Billion Dollars a Year Urged for U.N. Fund for Underprivileged

A billion dollars annually to promote social progress and better living standards in underprivileged countries has been called for by a Pax Romana spokesman before a United Nations body.

Thomas Smietkowski, secretary of the International Catholic Information Center spoke for the international organization of Catholic students and intellectuals at a meeting of the U.N. Economic and Social Council.

Mr. Smietkowski commented on the report of the preparatory committee of the Special U.N. Fund for Economic Development (SUNFED) which contained a budget estimate of 100 million dollars yearly for its work. He said this was far too small compar-

ed with the urgent needs of underdeveloped countries, adding that ten times as much will be needed.

"One billion dollars can be found," he said, pointing out that "this amount represents less than one percent of all military budgets. No disarmament conferences would be necessary to make a decision."

Mr. Smietkowski declared "it will be our task, with the help of other non-governmental organizations, to guide public opinion and convince the citizens of all nations of the necessity of contributing . . . to the development of less privileged countries."

Pax Romana, he said, hails the establishment of SUNFED as an "urgent to date expression of social justice."

Ex-Philippines Missioner Elected Mother General of Maryknoll Sisters

MOTHER Mary Colman, a native of Wilkes-Barre, Pa., who served for six years as vicar general, has been elected Mother General of the Maryknoll Sisters of St. Dominic.

His Eminence Francis Cardinal Spellman, Archbishop of New York, presided over the elections at the sixth general chapter (meeting) of the world wide missioners held at the community's headquarters at Maryknoll, New York.

Mother Mary Colman succeeds

Mother Mary Columba, the community's second Mother General, who served in that post from 1946 to the present.

The new head of the missionary Sisters entered the community in 1926 from St. Patrick's parish, Wilkes-Barre. She served in the Philippine Islands from 1929 to 1941 when she was forced to return to the United States.

Mother Mary Colman was among the group of Maryknoll Sisters rescued

from the Japanese prison camp at Los Banos, Philippines, by American paratroopers.

Thirty delegates representing 1,300 Maryknoll Sisters took part in the

election here. Delegates came from Korea, Japan, the Philippines, Hong Kong, Taiwan, Bolivia, Peru, Hawaii, the Caroline and Marshall Islands, Africa and Ceylon.

Holy Office Warns Against Changes and Omissions in Liturgical Books

A warning against changes or omissions in liturgical books has been issued here by the Supreme Sacred Congregation of the Holy Office.

The Holy Office also admonished against the omission of part of the formula for the consecration of the wine in the Mass in a particular liturgical work which was not identified. The Congregation noted only that the omission occurred in a book in one of the modern languages.

The text of the Holy Office document read:

"It has come to the notice of this Supreme Sacred Congregation that the words 'mysterium fidei' (mystery of faith) in the formula for the consecration of the chalice in the new ordo or Holy Week have been omitted in

its translation into one of the modern languages.

"It has further been reported that some priests omit these words in consecrating the chalice.

"Therefore this Supreme Congregation warns that it is execrable to change, mutilate or interpolate the editions of the liturgical books in such sacred matters (canon 1399, paragraph 10).

"Consequently, bishops, in applying the warning of the Holy Office of February 14, 1958, must take care that the canonical prescriptions on divine cult be strictly observed and must be vigilant that no one may dare to make any changes, even the smallest, in the matter or form of the sacraments."

Catholic Doctors, Nurses Have Duty to Promote World Health, Peace, U. S. Delegates Tell International Meetings

CATHOLIC doctors and nurses have major roles to play in promoting world health and peace, two U.S. delegates told international congresses in Brussels.

Dr. John R. Cavanagh of Washington, D.C., a former president of the Catholic Psychiatrists Guild, addressed the First World Catholic Congress

on Health. Anne V. Houck, executive secretary of the National Council of Catholic Nurses, spoke at the Sixth Congress of the International Catholic Committee of Nurses and Medical-Social Assistants.

The Catholic Health Congress, which opened with a Mass in the Sacred Heart Basilica at Koekelberg, was

followed by a radio address from His Holiness Pope Pius XII. The Pontiff told delegates that Catholic doctors and nurses should so practice their professions that people can see in them the imitation of Christ.

Dr. Cavanagh told the congress that the time has come for Catholic physicians to adopt a world perspective and reminded them that they have a duty to promote world health. "Disease knows no national boundaries," he said.

Noting that the physician is an "important and indispensable figure in world affairs," he added that "medicine is the same throughout the world. And, moreover, direct medical aid is tangible evidence of the good will of one people toward another."

"Medicine may be the common denominator which, regardless of language, culture or religion, would promote world peace and understanding."

Dr. Cavanagh also declared that the relationship of the physician to religion is especially significant at the present time, saying:

"The physician, because he realizes the importance of religion to his patients and to the citizens of the world, cannot plead that as a scientist he has no interest in these matters. As a Catholic man of science he must make this his apostolate."

This is particularly true, he added, in regard to the growing influence of materialism which "has already led us to a great deal of moral and intellectual chaos" because it denies God and leaves the mind of man unsatisfied.

"As a scientist the Catholic physician will be listened to," he ob-

served. "He must aggressively combat this false philosophy. He must proclaim that there is a God, that man has an immortal soul destined for union with God, and an intellect and a will which are free."

"He must insist that there is a natural as well as a positive law which governs man's actions..."

"The Catholic physician should furthermore teach that medicine must work in harmony with the natural law as it is evident in man's nature. Medicine should work also to understand the nature of morality and regulate its advice to patients in terms of objective right and wrong."

The international meeting of Catholic nurses was told by Miss Houck that "the great army of Catholic nurses in many nations has a special part to play in the salvation of the modern world."

She defined two types of nurses: the "humanitarian" nurse, who feels that "her only professional obligation is to carry out conscientiously the orders of the physician or surgeon for the physical welfare of the sick and injured," and the nurse motivated by Christian charity.

The latter type, she said, "will also be conscientious in her ministrations for the physical welfare of her patient. But her horizon is not so limited; she will constantly be aware of the fact that her patient has spiritual ills, as well as physical..."

"She will strive to be a good influence, directly or indirectly, for every patient, whether Catholic or not. She will realize that the service she can render to mankind is not limited to the physical. The 'complete

se will be just as eager to assist
ritual cures as well as physical.
ery Catholic nurse should be a
complete' nurse.

'With the rapid development in
ortance and efficiency of modern
edicine," Miss Houck continued,
any problems arise which well-
structed and fervent Catholic nurses
th lay and religious, can help to
ve.

"They can defend and explain the
natural law which forms the basis of
the Church's stand on all these mat-
ters. Their professional practice,
whether as lay workers or as Religious
will bring them in touch with all ranks
of our citizens. By the influence of
their personal goodness and by the
strength of their Catholic Faith...they
can help more than most others to
bring the Kingdom of God upon
earth."

Mission Crosses Given to Dutch Missioners

BISHOP Joannes P. Huibers of
Haarlem, Netherlands presented
mission crosses to 369 religious and lay
persons about to leave for mission ter-
ritories. The ceremony, an annual na-
tional event, was held in the St.
Javo Cathedral in Haarlem.

In the group were 198 priests,
eighty sisters, sixty-four brothers and
twenty-seven lay persons. Each knelt
before the bishop to receive the cross.
Bishop Huibers told them that the
prayers and sacrifices of the faithful
in the Netherlands would accompany
them in their work.

Meeting of Bishops of Far East to Discuss Clerical Discipline, Liturgy and Mission Activities

QUESTIONS of clerical discipline,
the liturgy and mission activities
will be discussed at the meeting of the
hierarchy of the Far East to be held
Manila in December.

Announcement of the meeting's
topics was contained in a letter sent
by the Holy See to all bishops of the
Far East inviting them to attend the
conference. The letter also requested
the bishops to submit their suggestions
on the proposed agenda.

The meeting is scheduled for De-
cember 8, in conjunction with the con-
secration of the reconstructed Cathedral
of the Philippine Capital.

Although nothing official has been
announced, it is expected that Their
Eminences Marcello Cardinal Mimmi,
Secretary of the Sacred Consistorial
Congregation, and Gregoire Pierre XV
Cardinal Agagianian, Pro-Prefect of
the Propagation of the Faith, will at-
tend the conference.

Cardinals Mimmi and Agagianian
would thus represent the two congre-
gations upon which depend the
bishops invited to attend the meeting.

The conference was suggested by
Archbishop Rufino Santos of Manila
several months ago. The Archbishop
was received in private audience by

His Holiness Pope Pius XII recently. principal topic discussion during the Vatican sources indicated that the audience was the forthcoming meeting

Directors of Pontifical Mission Societies Meet in Rome, Set 1958 Budget

A \$15,760,000 budget for the fiscal year 1958-1959 has been approved here for 700 mission territories throughout the world, an increase of \$760,000 over last year's budget of \$15 million.

The action was taken during the meetings of the national directors of four pontifical mission societies with their superior councils here. Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith and president of the supreme governing body of the pontifical mission societies, presided over the sessions.

The meetings were devoted to studying mission needs and distributing available funds among the world's missions. Certain special missionary projects were also considered.

Pontifical mission groups taking part in the meetings were the Society of St. Peter the Apostle for Native Clergy, the Society for the Propagation of the Faith, the Missionary Union

of the Clergy and the Association of the Holy Childhood. All are under the jurisdiction of the Sacred Congregation for the Propagation of the Faith.

The general council of the Society of St. Peter the Apostle, which has the task of collecting funds and distributing them among 105 major and 296 minor seminaries in mission territories, took under consideration requests for aid during the year 1958 totaling over \$7 million.

The Society for the Propagation of the Faith assists missions in distributing funds for churches, education, cultural and information services, social and charitable services of all kinds including assistance to refugees from communism, and centers for foreign students from mission lands.

Last year the general council of these societies had to refuse 104 applications for lack of funds.

Refugee Agencies Celebrate 10th Anniversary of Geneva Conference for Cooperation

THIRTY-five voluntary agencies celebrated here the 10th anniversary of the Standing Conference of Voluntary Agencies working for Refugees.

Established in 1948, the standing conference provides "for joint consultation between the member organizations and inter-governmental

organizations or governments on refugee problems." It has also facilitated joint consultation among voluntary agencies.

Each of the agencies has remained independent and many of them are directly linked to one of the principal world religions. Five of the thirty

ve are Catholic agencies and the first
ce president of the conference is
James J. Norris of Elizabeth, N.J.,
who is the European Director for
Catholic Relief Services — National
Catholic Welfare Conference.

Some of these organizations have
been entrusted with the expenditure of
funds granted by governmental and
inter-governmental organizations, but
most of the \$200 million they spend
each year comes from gifts from in-
dividual and religious organizations.

Efforts for Christian Unity by World Council of Churches Cause Uneasiness Among Catholics, Jesuit Editor Says

CERTAIN activities of the World
Council of Churches have caused
uneasiness in many Catholics interest-
ed in the movement to unite Chris-
tendom's separated churches.

Jesuit Father Charles Boyer, editor
of the Catholic magazine *Unitas*, voic-
ed this fear in the spring issue of the
quarterly in an editorial entitled "Mis-
givings on the Ecumenical Movement."

Father Boyer, who is also a profes-
sor of patristic theology at the Gre-
gorian University, said the uneasiness
arises from two sources: exterior unity
without doctrinal unity, and a tendency
of the council to devote itself to activi-
ties other than the search for unity.

The Jesuit writer said the council
was formed as a result of the ecumenic-
al movement and was intended from
its beginnings to promote Christian
unity.

He said that "uncertainty is al-
ready deepening as to whether it (the
Council) is working effectively toward
true unity in urging various deno-
minations to unite...where their unity
is purely exterior and the doctrines
of the uniting bodies remain as diverse
as they were before the union."

Referring to his second point,
Father Boyer said that the council "is

acting as the representative of its con-
stituent churches, supporting their
interests, protecting their activities and
speaking in their name, while they still
preserve their deep diversities."

Father Boyer referred especially to
the expected integration of the
World Council of Churches and
the International Missionary Council,
which he called a "foregone con-
clusion."

"Now one can easily see what this
means from the Catholic point of
view," Father Boyer wrote. "By the
integration of the Missionary Council
with the World Council, with its
organization and resources, Protestant
missions will be reinforced and mul-
tiplied where they already exist, and
will start up where they do not exist."

He warned that in engaging in such
activities, the council "will lose its
singleness of purpose, it will dissipate
itself . . . it will no longer be a pro-
moter of Christian unity but merely a
relief agency for a certain number of
Christian denominations which it will
continue to maintain in their disunity."

Father Boyer also noted an uneasi-
ness caused by an article in the coun-
cil's official magazine, the *Ecumenical
Review*, which declared that "it is

only through the ecumenical spirit that the new Latin American generation will spread a sound influence throughout the world, taking everywhere the spirit of service, and never the despotical ideas of the Roman Latin Church or of communism."

The Jesuit priest concluded by pointing out the difference between the Catholic Church and the World Council of Churches. He noted that the Catholic Church is a unity in itself and "not a world council. . . . The World Council is an organ of multiplicity; if it acts in the name of its diversity it can only propagate divisions."

"Christian unity is a blessing so great that everything which can be done to promote it should be encouraged. More fervent prayer, the increase of mutual contacts and co-operation, the promotion of reciprocal edification — all that is excellent. But

one must get down to doctrines, to fundamental dogmas. . . . If there is no more endeavor to reach understanding on these points, disquiet will multiply."

Earlier the Unitas movement, headed by Father Boyer, sponsored a Mass attended by both Catholics and Protestants to pray for religious unity.

The ceremony was held in the Basilica of St. John Lateran at the invitation of Canon Peter Pfister. A Rome Protestant pastor declared that the Mass was also a "form of thanksgiving for those common ground where Christians can meet and agree."

The ceremony was incorrectly publicized by some newspapers in Rome as an "inter-Christian service for Catholics and Protestants." An official of the Unitas movement said it was rather a Catholic rite with Protestants attending at the invitation of a Catholic organization.

Mission Activity in Portuguese Overseas Territories Shows Sharp Increase, New Report Reveals

MORE than five times as many priests are working in Portuguese overseas territories as were at work there thirty years ago, a report issued in Lisbon states.

The report covered mission activities in Angola, Mozambique and Portuguese Guinea on the Africa mainland; the Cape Verde, St. Thomas and Prince islands off the African coast, the Macao enclave in China; and Timor, an island in the Indonesian archipelago. Together these territories have an area of about 800,000 square miles and a population of more than 11.5 million.

During the past thirty years, the report stated, the number of churches and chapels has risen from 859 to 5,461 in those lands. Primary, secondary and technical schools now total 7,244 as against 256 three decades ago, and are attended by 221,230 students instead of 10,599 in 1928.

The report also indicated that the average number of persons baptized every year has risen from 22,771 to about 120,000 in that same period of time, while the number of Communions distributed reached a total of 6,352,349 in 1957 compared to the 455,474 of thirty years ago.

Priest, Former China Missioner, Dies at 50

REQUIEM Mass for Father Joseph Fontana, S.V.D., former missioner in China, was offered in the chapel of the Society of the Divine Word Seminary in Techny Ill. Burial was in the Society's cemetery there.

Father Fontana (who died June 24) was born fifty years ago in Pinckneyville, Ill., and made his studies for the priesthood at the seminary here. He was ordained in 1935 and a few months later went to China as a missioner.

The Divine Word missioner was a prisoner of the Japanese in China during World War II. After hostilities ended, he directed relief work in Tsingtao, China, for Catholic Relief Services — National Catholic Welfare Conference. Forced to leave China when the Communists came to power, he returned to the U.S. and served at several veterans' hospitals as a chaplain. In 1954 he went to New Guinea on a missionary assignment. He returned to the U.S. in 1957 because of ill health.

Foundress of Medical Mission Sisters Says Missions Need More Religious as Doctors

DESPITE the fact that her Medical Missionary Sisters have quadrupled in size during the past decade, Mother Anna Dengel is convinced the world's mission areas still need more Religious as doctors and nurses.

The sprightly 60-year old Mother General of the community, on her way to Rome to report on the growth of her Order, admitted that the 500 professed Medical Missionaries today represented a significant growth over the ninety-six in 1945, and the four in 1925, when the community was founded.

But the need for Religious doctors is greater than the community's growth, she said. And the doctors have to be first-rate.

"There's no room for 17th century medicine, even in far-off mission outposts," she said. "There is practically no place in the world so remote today that its people do not recognize good hospital care.

"Protestants are there already, with professional people. Other hospitals are constantly increasing their professional standards. We can't lag behind."

"The need of a community of medical missioners even the blind can see," she added. "It is no secret any more that half of the world is born, lives and dies without its due share of spiritual and physical aid available to the other half."

Why Religious doctors? Because, as doctors and nurses, and other hospital personnel, they are welcomed in places they would never be welcomed merely as missioners, Mother Dengel said.

And why must the doctors be Religious? Mother Dengel found the answer to that question the hard way, as a lay doctor in India for four years during the early 1920's.

"Stability is important," she says. "The fact that we don't come into an

area, and then leave, makes an impression. And the fact that as Religious we dedicate our lives beyond our own spiritual good to the good of others undoubtedly has an impact."

The Austrian-born doctor saw Protestant missions making great headway in India in the '20s when they were staffed by well-trained missionary doctors and nurses. At that time, Catholic dispensaries such as the one Dr. Demgel was attached to were so few as to be almost non-existent.

After four years, Mother Dengel left for the U.S. to organize the first group of nuns in the world who would be devoted to medical missionary work. "Even now, after thirty years, all people do not understand what we are trying to do," she remarked.

What they are trying to do is to spread Christianity through the apostolate of medicine. The Sisters depend almost entirely on the good example of their members for their Christian influence, their founder pointed out. Proselytizing just isn't done.

Mother Dengel encountered a major stumbling block at the very start of

her career as a Religious. Canon law forbade women Religious with public vows to practice medicine. In 1936 partly through Mother Dengel's efforts, the Sacred Congregation for the Propagation of the Faith issued a decree giving them this privilege.

His Holiness Pope Pius XI said at that time: "The Sacred Congregation for the Propagation of the Faith would like to see new religious institutes for women founded, who will dedicate themselves principally to health work in the missions. . . The Sisters should obtain certificates as doctors and nurses. . . They must see a noble expression of Christian charity in this delicate service, a charitable work destined to ease bodily misery and to open the way for the graces of Redemption."

Mother Dengel's community now has twenty-six centers, in India, Africa, South America, Europe, England and the United States. Among the 500 professed are thirty M.D.'s—a surprising number considering that it has been only in the last twenty-two years that nuns could practice medicine — and 170 registered nurses

International Catholic Bank Proposed for Missions

AN international Catholic bank, a World Mission bank, has been proposed by Professor Dr. G.H.L. Zeegers, secretary-general of the Cardinal van Rossum Institute for lay missionaries at Wassenaar, Holland.

"The Catholics of the world," he says, "are facing the job of winning hundreds of millions of people for the Church. They have to do so in the most difficult of ideological and poli-

tical opposition and lack of financial means."

Professor Zeegers suggests that the proposed Bank should be truly international. He says it should have headquarters in a big country with important financial and economic relations. While he would have the bank managed by lay people who are financial experts, he says the supervision would rest with the Holy See

Book Reviews

Teach Ye All Nations

The Principles of Catholic Missionary Work.

By Rev. Edward L. Murphy, S. J. 234 pp. Benziger Bros. 1958. US \$2.75.

It would be difficult to find a more helpful study in English of why and how the Church carries out her worldwide missionary work. The author is a mission specialist and Associate Editor of *Jesuit Missions*.

Quite simply, in terms readily comprehensible to the average educated reader, Father Murphy tells us why missions are an essential part of the Church. He then describes how the missions operate—their great work for education and the improvement of society; their impact on pagan cultures; the organization of the Church's missions around the world; problems which confront missionaries today; and the role of American Catholics—both members of religious societies and the laity—in this field.

This is, of course, not a detailed breakdown of the missions and their organization. So much had to be compressed within a single volume that the author has had to limit his treatment to that of a general outline. He is to be praised for his effective, lucid style which stimulates the reader's interest and enjoyment.

In addition, there is a helpful discussion outline with questions on the

text for the use of study groups. Especially recommended for educators and leaders of Newman Clubs.

The Whole World, Stranger

By Virginia Moore. 352 pp. MacMillan. 1957. US \$5.50.

This beautifully written travel book tells of a voyage around the world by a well-educated American woman and her sister. Dr. Moore took as her motto the Greek poet Meleager's verse: "The whole world, stranger, is one country." And in a sense, she is right. Despite differences of race, tradition, class and creed, all men are one in their humanity.

This is shown in countless countries of Europe and Asia, where the author was able to bridge the gap that politics so often opens up between individuals of different lands. How did she do it? Through brief, but sympathetic contacts with such people as Mrs. Taka in Japan, Dr. Narayana Menon in India, a friendly woman in Greece and many others.

Everywhere the author tells of her love of beauty, grace and life. And because she brought with her not only the warmth of friendliness but also a keen mind steeped in knowledge of the art, religion and history of other lands, her travelogue is truly an enriching experience.

Reviews in Brief

Communism or God

By R. Vezeau. 100 pp. Alpha Centauri, Rome 50 cents.

This booklet which is published in English, French, Spanish, Italian and German, presents the answers given by Marx, Engels, Lenin and Stalin to that most important question, "Is communism compatible with religion?"

Author Vezeau brings into clear focus the subjective morality of Communists who have been led to believe that whatever leads to victory for the party is true and good and *vice versa*.

Lourdes, Un Signe De Dieu

By G. J. Debeban; 200 pp. Alpha Centauri, Rome. US\$ 2.50.

In *Lourdes, Un Signe de Dieu* one will find many interesting sidelights concerning this most extraordinary event of the last century, which have never been mentioned before e.g. the diagnosis of a Paris psychiatrist on Bernadette's testimony, and a whole chapter on "Lourdes and Israel." This book was not edited for the centenary of Lourdes. It is a well-documented study of the life of Lourdes; miracles; and the reaction of those converted to the Faith through the instrumentality of this wondrous shrine.

Le Problème Cardinal de la Missiologie et des Missions Catholiques

By Edouard Loeffeld, C. S. Sp. Rhenen. Netherlands: Editions Spiritus. 1957. US \$6.00.

Father Loeffeld, a professor of missions at the University of Nijmegen, states that the cardinal problem

of Catholic missiology is the theological examination of the essence of mission. All other questions regarding missions are peripheral, but these questions can only be answered in the light of the theological principle of mission. In so brief a review it is impossible to express adequately the depths of Father Loeffeld's wisdom. Missiologists and serious students of missionary topics are referred to the text itself, which is an illuminating contribution to an understanding of the missions.

Overpopulation

A Study of Papal Teachings on the Problem, with Special Reference to Japan.

By Rev. Anthony F. Zimmerman, S.V.D. 327 pp. Catholic University of America. 1957.

This detailed, careful and learned study of an acute problem of world interest was submitted as a dissertation at the Catholic University of America in partial fulfillment of the requirements for the degree of sacred theology. Its author is a member of the staff of the Catholic University of Nagoya, Japan. Recommended to missionaries and serious students of population problems.

Japan Between East And West

By Hugh Borton and others. 327 pp. Harper. 1957. US \$4.75.

Six American experts, working with a Council on Foreign Relations study group, have produced this excellent report on present-day Japan. Among topics discussed are: conflicts over occupation-sponsored reforms; Communist tactics; literary trends; Japan's economic revival; and relations with Red China.

Mission Chronicle

BORNEO

CARING FOR RED CHINA ESCAPEES BIG PROBLEM BORNEO MISSIONER SAYS

WILMINGTON, Delaware — A missioner from British North Borneo said here that one of his main problems is caring for displaced persons from Red China.

Father Adrian C. Grent, of the Mill Hill Fathers, stated that missioners in the Vicariate Apostolic of Jesselton in Borneo care "for some 12,000 displaced persons who have come there from Red China."

"Even though they have escaped from behind the Bamboo Curtain," he said, "these people are constantly plagued by extortion letters and other demands by the Reds in exchange for the safety of their relatives still in China."

A native of Holland, Father Grent is in this country seeking assistance for rebuilding church property in his mission area, which was more than 80 per cent destroyed by the Japanese during World War II.

He stressed the need for training more native clergy to keep alive the seeds of Christianity in Borneo. Jes-

selton has only three native priests and seven Chinese refugee priests to assist European missioners, he said. The Mill Hill Missionary Society has established forty-eight primary schools and four high schools in the past few years and more missions and schools are planned, he added.

CEYLON

CEYLON BISHOPS SCHEDULE 1959 EUCHARISTIC CONGRESS

COLOMBO, Ceylon — A national Eucharistic Congress to coincide with the closing of the Lourdes centennial year has been scheduled here by the Catholic Hierarchy.

According to present plans, the Congress will open in the first week of February, 1959. The week-long session will end about the time the Lourdes centenary comes to an end.

A commission of priests appointed by the Hierarchy has been working on the details of the Congress. Plans announced so far include special days for priests, women, children and men with religious services for each group. The Congress will include an exhibition of religious art.

CHINA

RED PAPER SAYS 'PATRIOTIC CHURCH' SET UP IN CANTON; HINTS AT NEW SEES, BISHOPS

HONG KONG — Catholics in the diocese of Canton have established the "Patriotic Church" and "severed ties with the the Vatican," the Chinese Communist press announced here.

The Communist paper, *Ta Kung Pao*, also reported that the "Patriotic Association" had decided to make separate dioceses of the mainland portions of the Hong Kong and Macao dioceses and select a new Bishop of Canton.

It was further reported that spokesmen for the "Kwangtung branch of the Patriotic Association" denounced the Vatican as the tool for "aggressive policies of imperialists" and that "the leaders of the Church whom the Vatican wants can never be accepted by us."

According to messages received here, Catholics in Canton and other sections of Kwangtung Province, South China, have been harrassed by the Reds ever since Bishop Dominic Tang, S.J., the Apostolic Administrator of Canton, was arrested last February for opposing the Communist-sponsored Patriotic Association of Chinese Catholics.

For the past four months the Catholic clergy from the dioceses of Canton, Kongmoon, Kaying, Swatow and the mainland portions of the Hong Kong and Macao dioceses have been subjected to daily "indoctrination" or brainwashing sessions at the hands of the Communists.

During this period Father Dominic Taam, assistant vicar of the Cathedral in Canton, was arrested as a "rightist." All the assembled priests were each given twenty sheets of paper to fill with accusations and denunciations against Father Taam.

The Communist press reported that at the concluding session the priests resolved that:

1. Catholics be allowed to join the Patriotic Association;
2. All political and financial ties with the Vatican be severed;
3. Consecration of a new Bishop of Canton be arranged immediately.

Chinese mainland papers report that priests and Sisters are being urged to participate in farm and factory work and to study Marxism. The papers note with approval that many of the priests have worked out their own "production programs" and have severely limited the time which they devote to religion.

CONSECRATIONS IN CHINA MEAN EXCOMMUNICATION

VATICAN CITY — The consecrations of eight new bishops in Communist China were wholly illicit if they actually took place, it was revealed here.

A spokesman for the Sacred Congregation for the Propagation of the Faith said such consecrations without the approval of the Holy See come under the decree of the Sacred Congregation of the Holy Office providing automatic excommunication for both the consecrating bishops and those consecrated.

The spokesman said the Vatican was aware of the consecration reports from Communist sources, but indicated that it had had no confirmation.

RED CHINA READYING NEW PROPAGANDA BLOW AGAINST CHURCH, NEWS AGENCY SAYS

ROME — Fides, mission news agency here, has warned that Red China may be preparing a new propaganda blow against the Church.

It reported that the Chinese Communist press has been playing down the recent illicit consecration of eight bishops so that the Reds can later confront the Catholic world with an accomplished fact "without danger of reactions, and also to isolate the victims and make them more malleable."

SOVIET RUSSIA MAY HAVE 'DRAGON BY TAIL' IN RED CHINA MISSIONER SAYS

PITTSBURGH—When Red China becomes the equal of Soviet Russia, there will be trouble—for Russia.

This is the opinion of Father Cyril Wagner, O.F.M., recently returned to his family's home here after years in a prison in China.

Moscow may have a "dragon by the tail" in its alliance with mainland China, the Franciscan said in an interview here.

"The Chinese Communists will not be content to be anything less than a world power. They believe the whole world fears them because of their huge population of 600 million people," he said.

Father Wagner was a missionary in China for seventeen years. He was arrested in 1953 as an "imperialist," and was confined in a prison until about a month ago.

He disclosed here that he was able to say Mass occasionally in prison thanks to the Red Cross, a "vitamin tonic" and a package of candy wafers.

From the fall of 1956 until his release six weeks ago, Father Wagner was hospitalized with an asthmatic condition.

In the Red Cross packages he received, was a small bottle of liquid, "to be taken after meals due to the lack of vitamins."

This medicine actually was wine disguised by an authentic-looking label designed by an American druggist whose brother is a priest, Father Wagner said.

The candy wafers were authentic, but the "paper separators" were small discs of unleavened bread which could be used as hosts, he related.

Often during his hospitalization, he explained, he would offer Mass lying in bed, using the tiny cap of the "medicine" bottle as a chalice.

Father Wagner also spoke of the duties of the hospital physician in his prison. The doctor was given his orders by Communist bosses and carried them out—or else.

"A patient in one bed is to linger in suffering," he related. "In another bed there is a patient who must die. In yet another there's a patient who must be made to recover immediately."

"The health and duration of the patients' lives are subject not to God's

will, but to the will of the political bosses," he said.

WHITE RUSSIAN REFUGEES OBTAIN SANCTUARY IN MACAO COVENT

MACAO — Twenty White Russian refugees from Communist China are being cared for by the Franciscan Missionaries of Mary in their St. Rose of Lima convent in the Portuguese colony here.

The group include six women and six children, two of them babies. The refugees, originally from Shanghai, were expelled from Canton.

CARDINAL TIEN INJURED

HANGELER, Germany — His Eminence Thomas Cardinal Tien, Archbishop of Peking, China, suffered severe injuries in a car-truck collision here.

The 66-year-old Cardinal, exiled from his See after the Chinese Reds seized control of the mainland, received multiple fractures and bruises. He was taken to the hospital in Sieburg near here and is reported to be resting comfortably.

Cardinal Tien, visiting Europe since February, has been living in the United States since 1951.

INDIA

INDIAN COMMISSION NAMED TO REVISE MARRIAGE LAW

NEW DELHI, India — A commission appointed by the Indian government has started procedure on revising the country's "Christian Marriage Act."

This act provides for civil marriage when such a marriage is desired by members of the Christian community.

The government law commission has started work on the act's "amendment, revision, consolidation and modernization." Presumably, these recommendations will form the basis of an amendment to the original legislation.

The marriage act also explains the conditions under which divorce can be sought by Christians who entered civil marriage.

A Hindu marriage act similar to the Christian one was passed in 1955. It lays down nine grounds for annulment of Hindu marriages. The grounds include conversion of one of the parties to another religion, "unsoundness of mind" and failure by one of the parties to obtain conjugal rights.

At the time the legislation was discussed, many Catholics including members of the Hierarchy, expressed misgivings at the legalization of easy divorce. Many Hindus also protested the act's intrusion into what they called the sacredness of Hindu marriage.

INDIAN STATE'S RED GOVERNMENT TO RESUBMIT SCHOOL BILL THREATENING CATHOLIC RIGHTS IN EDUCATION

TRIVANDRUM, India — Kerala state's Communist government plans to resubmit its controversial school bill, which threatens Catholic education here, to the state legislature.

The bill, which provided for the nationalization of private schools which the state government considers

mismanaged, was recently returned to the legislature by President Rajendra Prasad of India without his signature. The President's signature, necessary for the bill to become law, was withheld after the Indian Supreme Court had handed down an advisory opinion that certain of its clauses are unconstitutional.

In returning the bill unsigned, President Prasad asked the legislature to adopt "suitable and necessary amendments" in the light of the Supreme Court ruling.

It has been reported here that British Communist lawyer, D.N. Pritt, who argued for the bill before the Supreme Court, will advise the Kerala government on the amendments.

Meanwhile the Kerala government is facing another suit in the Supreme Court brought by Archbishop Matthew Kavukatt of Changanacherry. The Archbishop has asked the court for a writ forbidding the Kerala government to execute provisions of the unsigned school bill through executive orders.

Following the President's failure to sign the bill, the Kerala education department issued orders to private schools in an effort to prevent their managers from appointing teachers of their own choice. In his petition to the Supreme Court the Archbishop said that such a practice would defeat India's constitutional safeguards against totalitarian legislation.

INDIA'S NEHRU ASKED TO SECURE AMNESTY FOR HUNGARIAN STUDENTS

NEW DELHI, India—India's Catholic University Federation has ap-

pealed to Prime Minister Jawaharlal Nehru in behalf of imprisoned students in Hungary.

The federation is an organization of Catholic students attending universities in India.

The Union of Free Hungarian Students had previously appealed to the federation to urge the Indian government to "protest and protect others marked for death."

A message from the Hungarian students stated that the "students were fighting only for goals shared by students everywhere."

The Hungarians referred to the execution of Imre Nagy and said that "national independence, neutrality and academic freedom" were the objectives of the students who backed Nagy in the 1956 revolution.

Besides the appeal to Nehru, the Catholic Federation here addressed a similar appeal to the United Nations.

CHURCH DEDICATED IN INDIAN TOWN ONLY 20 YEARS AFTER PERSECUTION

GOSABA, India — Dedication of a Catholic church here recently stirred up memories of persecution of Catholics only twenty years ago in this town, some fifty miles from Calcutta.

At that time Gosaba was a vast estate owned by a Scottish Protestant, an absentee landlord or a "zemin-dari." The workers complained that they were oppressed and that Protestantism was imposed as the only religion.

Jesuit Father Mesaric, a native of Croatia, came into the community around 1935. In three years he had

many of the abuses corrected through court action, realizing that justice for the people would have to be secured before any permanent Catholic movement could be started.

However, in the final lawsuit the British government joined forces with the landowner and Father Mesaric was branded an undesirable and accused of "fomenting unrest." He was expelled from the village.

In the ensuing period many Catholic families were forced to give up their faith, others were afraid to practice their religion.

In 1947 the British left India. Another Croatian priest, Father Anthony Gabric, was on hand in neighboring Basanti parish. In short order he dispelled the natives' fear of losing their land and jobs if they became Catholic.

Typical of how he handled the problem is the story of Father Gabric's visit to the plantation manager who had threatened to ship the priest across the neighboring Ganges River. Said Father Gabric: "Sir, you will need a big boat. I am 6 feet 4 inches tall and at the same time an Indian citizen. So, maybe it will be wiser for you not to be too busy with Father Gabric."

This was only the beginning. He soon overcame official road-blocks and built a small building, calling it "Shanti Ghavan—Abode of Peace a hostel for destitutes."

Next, in 1953, a chapel in honor of Our Lady of Fatima was blessed. In two years the number of Catholic families increased to fifty and the chapel became too small. Father Gabric started a drive for funds in both India and the U.S.

At the blessing of the new church the present manager of the estate and Gosaba was present. Although Hindu, he sat close to the altar and was heard to say: "She is our Mother and Queen too."

INDIAN SECULAR DAILY ISSUES LOURDES SUPPLEMENT

NEW DELHI, India — A special Lourdes supplement has been published here by the Indian Express, a leading secular Indian daily.

The supplement contained four pages of material on the centenary of the apparitions of Our Lady of Lourdes, and the miracles that have occurred there. Many Catholic writers contributed articles.

The supplement was edited by Frank Moraes, Catholic editor of the Indian Express.

COMMITTEE TO STUDY ERRORS AGAINST FAITH IN TEXTBOOKS

ERNAKULAM, India — Catholic teachers and writers in Red ruled Kerala state have organized a committee to detect and examine errors against faith and morals contained in textbooks prescribed by the state government.

Announcement of the committee's creation was issued here by the Alameda Kerala Catholic Congress, a Catholic Action group, at the close of a meeting. The committee plans to prepare notes on errors in state textbooks and publish them in book form and distribute them among teachers and students throughout the state.

INDIAN GOVERNMENT ASKS CHRISTIANS FOR VIEWS ON MARRIAGE, DIVORCE LAW

NEW DELHI, India — India's national government has invited Christians throughout the country to send their views on a proposed reform of the law governing marriage and divorce among Christians.

The invitation, directed at all individuals and organizations interested in the problem, was issued by the government's law commission which is studying a revision of the law.

REDS FAILING IN ONLY STATE IN INDIA WHERE THEY ARE IN POWER, INDIAN PRIEST SAYS

WASHINGTON — Communists are failing in the only state in India where they are in power, a priest from India declared here.

Father V. Chathaparampil, director of St. Joseph's Institute and Youth Center in Shertally, in the state of Kerala, India, said "the Communists are failing now and this is due in no small measure to Catholic efforts against them."

Kerala is the smallest of the fourteen Indian states, but it is the most thickly populated, with about 900 people per square mile. It has a population of 13,500,000, about 5,500,000 of them Catholics. In January, 1957, the Communist party—with a majority of only two seats out of 128 in the Assembly—gained control of the Kerala state government.

Father Chathaparampil said the Communist control is in a sense a "good thing" because it will eventual-

ly expose the failure of the Communist party to live up to its promises.

"The Communists must work within the framework of the Indian Constitution," he said, "they are now on trial, as they have not been elsewhere—such as in Rumania and Poland—because they cannot rule the state. We believe it is in the providence of God that the Communists are in power because if they fail—and they are failing—there will be no more Communists in power in any Indian state."

Father Chathaparampil asserted that the Communists regard St. Joseph's Institute and Youth Center as their number one enemy, and have referred to it in the state assembly as militaristic and anti-communistic.

But he stressed that although the St. Joseph Institute is undermining Communist influence in Kerala, it is doing so indirectly. "The primary purpose of the institute," he said, "is a social apostolate, to better the lot of the working people."

In working toward this goal, the institute's fifty social workers lecture on principles of social justice in labor organizations, issue a weekly publication instructing the people about the value of cooperatives and use a station wagon equipped with loudspeakers to keep the people informed about current issues and to counteract Communist propaganda.

CATHOLIC PROGRAM BROADCAST BY INDIAN GOVERNMENT RADIO

BOMBAY, India — India's government-owned national broadcasting network, the All-India Radio (AIR),

has introduced regular programs of Catholic church music on two of its wave-lengths.

AIR's Bombay station announced that it is putting sacred music on the air in response to requests from many Catholics.

Forthcoming schedules include broadcasts of church music by the choirs of Bombay's diocesan seminary; of the Jesuit-owned St. Xavier's college, and of St. Anne's church. The broadcasting will be done from the station's studios for the present. But it is expected that later on AIR's microphone will be taken to churches for "on-the-spot" beamings.

50,000 OBSERVE ANNIVERSARY OF INDIAN NUN'S DEATH

BHARANANGANAM, India — About 50,000 people observed the 12th anniversary of the death of the servant of God, Sister Alphonsa with Masses and prayers here.

People from various parts of South India prayed at the sister's grave and attended Masses in the cemetery chapel said in her memory from midnight until noon of the day commemorating death of the Clarist nun.

Sister Alphonsa, whose beatification cause is widely hoped for here, is known for her feeding of the poor as well as her spiritual virtues. A number of cures have been attributed to the nun's intercession.

INDIAN OXFORD UNDERGRADUATE WINS ENGLISH LITERARY PRIZE

OXFORD, England — A Catholic Indian undergraduate student at Ox-

ford University has become the first citizen of India to be awarded Britain's Hawthornden Prize for English Literature.

Dom Moraes, 19-year-old son of Frank Moraes, editor of the Indian Express, daily newspaper of Madras, Madurai and Bombay, was given the prize for his book of poems "The Beginning."

The prize, which has not been awarded since 1944, carries with it a cash grant of \$280. It was inaugurated in 1917, to be awarded annually by a committee of English literary critics to outstanding authors of books on prose or poetry in English.

KERALA RED REGIME GIVES IN TO STUDENTS AFTER PROTESTS; NEHRU 'HORRIFIED' BY MURDERS

TRIVANDRUM, India — A reversal of its earlier stand on a student agitation has improved the outlook for Kerala State's shaky Communist government.

When the agitation started about a month earlier, ministers of the government said they would never consider the protest of students against the government's decision to raise fares on the widely used water transportation systems. After weeks of boycotting classes, student representatives were invited to Trivandrum for negotiations. Chief Minister E.M.S. Namboodiripad conceded the main student demands and requested the students to go back to their books.

Meanwhile, however, the Kerala regime's repressive tactics had raised protests throughout India. Prime

Minister Jawaharlal Nehru said at a press conference in New Delhi that he had been "horrificed" by reports of "cold-blooded murders" by the Communists in Kerala. He added that he was "distressed" in general by the apparent "insecurity" and deterioration of law and order in the Communist-ruled state on the nation's southwestern tip.

(Mr. Namboodiripad later told the press in Madras that the Prime Minister's charges were unfounded. But he challenged Mr. Nehru to help him end the violence in Kerala.)

Earlier, the government and Communist party men tried to repress the agitation conducted by thousands of students. They blamed the "Catholic priesthood" as instigators of the campaign and asked party members to criticize them in public.

The reversal of the earlier negative stand was interpreted as a last-ditch effort by the Communists to remain in power. Kerala received a Communist government following the elections of early 1957 in which the Reds received the highest number of seats. A previous student campaign last March, brought the Red government to its knees. The danger of resignation the government faced at that time was warded off by a similar all-demands-agreement with the students.

The policy of repression brought hundreds of students to jails, spilled the blood of non-Communists all over the State and united opposition parties in a mammoth struggle against Red "lawlessness." The scene of the Communists' most violent action was the district of Trichur, which is also a population center of the Catholics.

In protest against the policy of Communist party men taking the law into their own hands, a prominent Catholic priest went on a fast in Trichur. He called for the arrest of two Communist leaders who had earlier assaulted the assistant editor of his paper, Verghese Mechery, who had to be hospitalized.

Father Joseph Vadakkan, 40-year-old leader of Kerala's Anti-Communist Front, ended the fast after the police arrested the two leaders named by him. The fast was continued for five days. Father Vadakkan called it a "self-inflicted immolation" in the style of resistance against evil promoted by Mahatma Gandhi. On the last day of the ordeal, the priest was reported extremely fatigued with loss of five pounds of weight. On that day, he could barely stand on his feet to say Mass.

As instances of Communist violence on their opponents increased in number, the opposition observed an "anti-repression" day. Shops remained closed on this day and demonstrations paraded cities with black flags.

In Bombay, ranking Communist leader S.A. Dange said he would consider asking the party's central committee to request the Kerala government to resign if it was unable to rule without using the police to suppress mass movements.

Local party chief M.N. Govindan Nair gave the cue for the war of attrition on the Church. When the student agitation began in Alleppey, Mr. Nair issued a statement saying that he was convinced that it was the "Catholic Hierarchy" that encouraged the students to make what he called impossible demands on the govern-

ment. Mr. Nair said the Church evidently thought it could use the students to force the government to resign before it could legislate laws curbing the power of "vested interests."

The "reign of terror" that Communists unleashed in parts of Kerala reached its climax in Varandarapilly, a village close to Trichur. Armed with crude weapons, a procession of Communists marched to the office of the Congress party there. They stoned the office and fought a bloody battle with fleeing Congress party members, five of whom were killed on the spot. Four of the five were Catholics.

Following the Varandarapilly deaths, non-Communist leaders in Kerala besieged the central government with messages asking it to restore the crumbling law and order situation in Kerala.

The prospect of resignation of the Red government given in Bombay by Mr. Dange followed police firing on striking workers in Quilon. The firing in a cashew nut processing plant near Quilon killed three workers belonging to a workers' union affiliated with the Revolutionary Socialist Party. Leaders of this party said the firing was unprovoked and that it was yet another instance of the government's use of the police to strangle rival political parties.

NEHRU LAUDS WORK OF CHRISTIAN MISSIONERS IN EASTERN INDIA

NEW DELHI, India — Prime Minister Jawaharlal Nehru asked physicians and other public health

service workers to cultivate in themselves the dedicated spirit of the Christian missionaries.

Addressing a government-sponsored health service seminar here, Mr. Nehru told medical workers to bear in mind the example of the brave missionaries who have worked among the fiercest tribal peoples in remote areas of India's eastern hill areas.

The Premier spoke in the wake of press reports of the scaling of satellite peaks of Mount Everest by a party of Indian climbers. He said that while mountain climbing is his favorite hobby, it does not offer half as many hazards as Christian missionaries have to face in India as little as thirty years ago.

The kind of work Christian missionaries have done among such peoples as the Nagas in Assam is without ostentation or thought of reward, he said, and is much deeper and more admirable than some sudden act of heroism. He added: "A man scaling mountains is no doubt adventurous, but there is no particular virtue in sitting on a precipice."

LOTUS MOTIF CATHEDRAL IN INDIA IS DEDICATED

BELGAUM, India — After nineteen years of continuous work the impressive Cathedral of Our Lady of Fatima here has been completed and dedicated.

Archbishop James Robert Knox, Apostolic Internuncio to India, consecrated the graceful structure designed and built in typical Indian architectural style with a central dome surrounded by high towers and studded with the lotus flower design.

Inside are fifteen altars representing the mysteries of the Rosary and the main altar representing Christ, the "Pontifex Magnus." Over this central altar is suspended a huge crucifix depicting Christ in his sacerdotal robes.

KERALA CATHOLICS CAN HAVE OWN SCHOOLS, BUT PARTS OF RED SCHOOL LAW ARE VALID, INDIA'S SUPREME COURT TELLS PRESIDENT

NEW DELHI, India — Catholics in Red-dominated Kerala state can found and administer their own schools with state recognition and aid.

But certain provisions of the Communist school law that threaten Catholic educational rights there are constitutional.

This is the advice given to Indian President Rajendra Prasad by the nation's Supreme Court here. The President, however, is not legally bound by the high court's advisory opinion.

The opinion was handed down following hearings on certain provisions of the controversial school law passed by the Kerala state legislature after it came under Communist control as a result of the elections of March, 1957. The law cannot go into effect until it is signed by President Prasad. Before signing or refusing to sign the President sought the advice of the Supreme Court.

When the law was passed it aroused a storm of Catholic protests in Kerala state—the nation's most heavily Catholic area—and throughout India. The Indian Bishops' Con-

ference issued a statement in which it was declared:

"The impression is that schools in Kerala would be taken over by the government, the opportunity made use of to indoctrinate the rising generation with communistic ideas and to create confusion, uproot all religious belief and sentiment, undermine discipline and the high moral standards for which the Catholic schools have always stood."

The Supreme Court here condemned a clause in the law which makes government recognition of private schools—and hence their right to state subsidies—conditional upon their compliance with the law's provisions. The court declared this clause illegal because it is in violation of the right of minorities to establish and operate their own schools as guaranteed by the Indian constitution.

Among the law's provisions declared valid by all members of the seven-man court, headed by Chief Justice S. R. Das, were several that were strongly opposed by Catholics. They included:

— Appointment of private school teachers from a panel set up by the state government.

— Payment of private school teachers' salaries directly by the government rather than by the schools.

— Prohibiting the transfer of schools from one manager to another.

The court noted that some of these provisions make serious inroads into educational rights and come "perilously close to violating these rights."

The court's opinion was hailed by the Communists in Kerala as a great

victory. The state's Red Minister of Education Joseph Mundaserry called it a total defeat for the law's opponents, as Communists paraded through the streets.

Earlier the Reds had tried to prevent the President from referring the law to the Supreme Court, fearing an adverse decision.

The high court's ruling coincided with the filing of an appeal by Catholic schools in Kerala against a lower court's decision imposing enforcement of one of the provisions of the school law before it has received presidential approval. The appeal was made to the Indian Supreme Court after the Kerala state Supreme Court had turned down a Catholic request to declare illegal the Kerala government's executive order telling state authorities to pay private school teachers directly and not through the schools. This is one of the provisions declared legal in the Supreme Court's advisory opinion.

Appearing before the court against the law during the hearing were ment, represented by Attorney General M.C. Setalvad, and the Kerala Moslem League. Representing Kerala state for the law was British Communist lawyer D.N. Pritt.

Mr. Pritt argued that Christians in Kerala could not claim the educational rights guaranteed by the Indian constitution to minorities because they are not a minority. He said they are not a minority since they account for 25 per cent of the state's population. But even if Kerala Christians are recognized as a minority, he continued, they have forfeited their minority rights by opening their schools to members of other faiths.

This argument was not accepted by the court.

Catholic testimony emphasized that the Church objected to the Kerala government's policy of using recognition and state subsidies as tools for over-strict state control of schools. This control, Catholic counsel pointed out, is so stringent as to make all talk of the schools' future private status a sham.

Attorney General Setalvad said that the law has as its long-range aim the "complete acquisition" of private schools by the state in Kerala. He also noted that the legitimate desire of Catholics to employ Catholic teachers in their own schools will be threatened if the law is put into effect. This threat is contained in the provision requiring appointment of all teachers from a government panel which the court approved. There is nothing in the law, he noted, to show that the government list would include members of the Catholic community.

When Chief Justice Das remarked that minorities were free to open and run their own schools by foregoing government recognition and subsidies, the Catholic lawyer, Mr. Pathak, answered that this would mean such schools would have to "teach the walls," because no parent would send children to an unrecognized school.

Opponents of the bill pointed out here that the Supreme Court's opinion is of a purely advisory nature. Because of this, they noted, it is still possible for President Prasad to refuse to sign the law. They also noted that even if the President signs the law, the court's advisory opinion will in no way act as a bar to private parties

who desire to challenge the law before the courts.

CAUSES OF SPANISH BISHOP AND GOAN PRIEST CONSIDERED BY CONGREGATION OF RITES

VATICAN CITY — The Sacred Congregation of Rites has studied the theological writings of a Spanish bishop and a Portuguese priest born in Goa.

The Spanish prelate is Bishop Luis Amigo y Ferrer of Segorbe, a member of the Capuchins, who founded two religious groups in the late nineteenth century.

Bishop Amigo y Ferrer was born at Massamagrel, Spain, on October 17, 1854. He joined the Capuchins in 1874 and was ordained in 1879. In 1885 he founded the Tertiary Capuchin Sisters of Adoration and in 1889 he founded the Tertiary Capuchins of the Adoration, a group of religious men.

In 1907 he was made a bishop and Apostolic Administrator of Solsona. In 1913 he was transferred to the See of Segorbe. He died in October, 1934, at Godella near Valencia.

Also considered by the Congregation was the cause of Father Agnello Gustavo Adolfo de Sousa, a priest belonging to the Missionary Society of St. Francis Xavier.

Father De Sousa was born at Anjuna near Goa, Portuguese India, on January 21, 1869. He was one of the first men to join the Missionary Society of St. Francis Xavier which was founded to be of service to the

Archdiocese of Goa by giving retreats. Later the Society's members became missionaries to India.

Father De Sousa died on November 20, 1927 and his fame for sanctity was investigated in regular diocesan processes at Goa.

COMPLACENCY ABOUT COMMUNISM IS INDIA'S GREATEST DANGER, INDIAN ARCHBISHOP DECLARES

GLENDALÉ, Ohio — Complacency about communism is India's "greatest danger," according to an Indian archbishop whose family traces its Catholicism back to St. Francis Xavier.

Archbishop Eugene D'Souza of Nagpur, in central India, who visited the Glenmary Home Missioners here, said he is "extremely anxious" about communism's growing strength in his native country. The Archbishop is a member of the Missionaries of St. Francis de Sales of Annecy.

"By and large," he said, "Mr. Nehru has been trying to observe a sort of neutrality toward communism. But I think it has gotten nowhere. You cannot compromise with communism."

The youthful prelate—at 40 he has been an archbishop for five years, a bishop for nearly eight—emphasized the words "sort of" and went on to deplore Nehru's "partiality toward Russia and the Communist bloc."

"This has somehow made communism a respectable creed in India," the Archbishop stated. "Many seem

quite complacent about the menace of communism, and that is our greatest danger at the moment."

Archbishop D'Souza said he himself has no illusions about communism, although there has been some "wishful thinking that the brand of communism in India might turn out to be 'less rabid than that of Russia or China.'"

Another advantage the Communists possess in India, Archbishop D'Souza continued, is that "they have come to power by constitutional means, thus lulling some people into the belief that they will always use constitutional means."

In the latest elections, for example, they gained control of Kerala, one of India's fourteen states. The irony of this Archbishop D'Souza noted, is that Kerala has been the cradle of Christianity in India, where St. Thomas the Apostle, according to tradition, first brought the Faith and where his relics are venerated.

The Archbishop became very grave as he spoke of the elections to come in the next two and a half years.

"They will be crucial," he predicted. "Communists openly boast that they will gain control of two more states."

Moreover, they are "staking everything for mastery of India," he said. "This will mean mastery of Asia, and of one-third to one-half of the total population of the world.

One reason the Archbishop is visiting this country is to seek assistance for an engineering school to be added

to St. Francis de Sales College in Nagpur.

INDIAN PROTESTANT CHURCH FETED BY CATHOLIC BISHOPS

KOTTAYAM, India — An Indian Protestant bishop was honored by members of the Catholic Hierarchy here.

The Rt. Rev. M.M. John, Bishop elect of the Central Travancore diocese of the Church of South India, was given a reception by Bishop Thoma Tharayil of Kottayam just before his elevation to the Anglican Hierarchy.

Two other Catholic bishops attended the reception at Bishop Tharayil's house, Archbishop Matthew Kavukattuzhappilly of Changanacherry—a member of the Syro-Malabar Rite, as is Bishop Tharayil—and Malankarese Rite Bishop Zacharias Mar Athanasios of Tiruvalla.

At the reception, Bishop Tharayil made an address congratulating the Protestant churchman. The response to his speech was made by the moderator, or head, of the Church of South India, who said that "at this moment of trial" under the Communist regime in Kerala State, it is imperative for Christians of all denominations to stand united.

Bishop John becomes the spiritual leader of about 100,000 members of the Church of South India in this area.

The Church of South India was set up in 1947 on the basis of a union between four Anglican dioceses; an Presbyterian, Methodist and Congregationalist churches in the region. The

state of "limited intercommunion" between the Church of South India and the Church of England, approved within the latter body in 1955, created widespread discontent within, the Anglican Church. A number of Anglican clergymen subsequently entered the Catholic Church.

INDIAN CATHOLICS PROTEST PROPOSALS TO CHANGE MARRIAGE, DIVORCE LAWS

MADRAS, India — Catholic press reports here have taken a public stand on the Indian Government's proposal to amend marriage and divorce laws.

The Catholic press, in response to the Indian Law Commission's request for comment, sets forth the opinion of the Catholic community thus:

"In the first place we question the need of the amendment of the Marriage and Divorce Laws—bad as they are, especially the Divorce Law. The Divorce Law is not wanted by, or for, one important section of Indian Christians—the Catholics. As for the Marriage Law with all its defects, it has worked well. Neither with regard to the Marriage Law nor the Divorce Law has there been any call from Indian Christians for amendments to the law."

The Catholic press went on to ask why the Law Commission has decided to amend the Marriage and Divorce laws, since there has been no call from the Christian community for any change.

INDIAN STATE ORDER SEEN IMPEDING PRIVATE SCHOOLS; MORE RESTRICTIONS HINTED

MADRAS, India — A new Madras State government order was seen here as another step towards controlling and possibly reducing the number of private schools in Madras.

An earlier government ruling restricted financial help to private schools from foreign countries on the grounds that such aid was detrimental to India's honor.

The new edict, a teacher-ration order which requires one teacher per thirty-five students as compared to the previous ration of one to twenty, according to the "New Leader," Madras' Catholic weekly, indicates a process of elimination of privately conducted schools.

The paper said that this order reduces both the number of teachers employed in the private schools and the number of classes. In time, it was believed that many Catholic schools would have to be closed down.

Explaining the desire to take over private schools, the Madras Minister of Education, C. Subramaniam told a group of teachers here recently that the government was meeting the expenses for teacher wages and then asked, "Why then, can't we take up these schools?"

Catholics here also were concerned with the government's intention to restrict the freedom of their schools.

The government was reported to be considering another move to prevent bishops from transferring teachers to other schools within the diocese.

INDONESIA

INDONESIAN CATHOLIC PARTY VOTES SUPPORT OF STAND AGAINST REDS IN GOVERNMENT

SOLO, Indonesia — Indonesia's Catholic party has given overwhelming support to its chairman's refusal to cooperate in President Achmed Sukarno's "guided democracy" program involving the active participation of Communists.

The party at its biennial congress here beat down moves to switch its policy from one of opposition to one of cooperation in the Sukarno program. It also reelected its veteran chairman, former Economic Affairs Minister Ignatius J. Kasimo, by a vote of 326 to 12.

Among those who spoke at the four-day meeting was Bishop Albertus Soegiapranata, S.J., Vicar Apostolic of Semarang and an outspoken opponent of the party's stand. In his address, the Bishop—the first Indonesian named to the episcopate—urged that the party leadership "take an active and positive stand in order to join in the task of the administration in working for the common good."

Despite the facts that fighting was still going on in central Sumatra and North Celebes, and that the communications breakdown caused by the ouster of the Dutch inter-island transport company last winter had not yet been healed, 348 of the 413 local units of the party were represented by delegates able to come to the congress in this town in central Java.

Mr. Kasimo, while only 58, was the "grand old man" of his party literally as well as figuratively. He noted that he had been one of the founders of the party at its inception thirty-five years ago, and the delegates hearing him tell of the party beginnings were for the most part less than 30 years old.

The party chairman retraced the history of the party during his plea to maintain its opposition to cooperating with Communists in any way. The party has always been based on principle, he said, and an about-face would be a major sacrifice of principle.

It was after Mr. Kasimo's address—inspired in part by assertions by delegates from Jogjakarta that the party policy is damaging the interests of the Church and the Catholic community in Indonesia—that he was reelected chairman.

Following the election, the congress approved the policy of its executive board and carried a resolution appealing to the Indonesian people and government to safeguard the constitutional state. Another resolution called for new cooperation between the country's founding fathers, President Sukarno and Mohammed Hatta who resigned as vice president at the end of 1956. The party also asked the government to postpone the general elections, due in a few months until peace and order have been restored to the whole country. It asked besides that the Constituent Assembly give the nation a bicameral parliament, rather than a one-house one, to prevent domination by the more numerous Javanese over other ethnic groups.

The congress also passed a resolution condemning the execution of Hungarian leaders Imre Nagy and János Meleter. And it gave approval to the policy of the executive board in cooperating closely with the Indonesian Protestant party, the Parkindo. In connection with the latter resolution, it was charged that while cooperation between the two Christian parties runs smoothly at the summit, there is considerable friction on the local level.

Although Bishop Soegiapranata's appeal for party cooperation in the administration was rejected, the prelate's address was generally well received.

The Bishop took the opportunity to remind the nation's Catholics—who number about one million in a population totaling 80 million—that as citizens they "have the duty first to love our sincere love to our fatherland and second to obey the legal government."

After recalling that "the common good is the highest law," the Bishop said:

"Because of this love (of country), we give ourselves tirelessly for the common welfare. Everybody—workers, farmers, street hawkers, businessmen, officials, police and military men—must work hard for this cause systematically and without corruption. Everyone must try to live in peace with his fellow citizens on the basis of justice and charity. Especially we must keep out of every activity which damages the common good for the benefit of the individual or special group.

"Let us always remember that differences in interests and convictions do not have to cause enmity. These

differences may be great, but the men who hold them are not of necessity enemies, because they are all human beings of one people and one country, all children of the first human couple, all created to be united in the same Lord in eternal bliss. . .

"The Indonesian people are friendly and desire friendship. Let us promote this spirit, but give it a stronger basis, namely love of our fellow men on account of the Lord, Who created all mankind but allows men to hold different convictions."

JAPAN

SACRED HEART PARISH IN KOBE CELEBRATES 90TH ANNIVERSARY

KOBE, Japan — Bishop Paul Taguchi of Osaka consecrated the reconstructed Church of the Sacred Heart here marking the 90th anniversary of Kobe parish's establishment.

In April, 1897, imperial permission to open Hyogo (later called Kobe) port to foreign trade was finally granted. As soon as the news reached Nagasaki, Bishop Petitjean of the Diocese of Japan sent a Paris Foreign Mission priest to Kobe. The missionary, Father Monicou, rented a tiny house that served as rectory and church.

A small church dedicated to Our Lady of Sorrows was completed in 1870 but restrictions on the pastor by the government at the time permitted him to care only for the needs of foreign Christians.

Three years later an edict was published granting freedom to all Christians in the country. One of the proclamation boards entitled, "Chris-

tianity Allowed," was sent to the Pope as a souvenir of the ending of the persecution.

By 1920 Kobe port had so expanded and developed that a new, larger church for both the Japanese Catholics and those of the foreign colony became imperative. A new location was obtained and a Gothic style church dedicated to the Sacred Heart of Jesus was completed in 1923.

Then came World War II. In a heavy air raid in 1945 Sacred Heart church was laid in ruins. Reconstruction of Sacred Heart church began a few years after the war but the need for funds delayed its completion until last month.

BIRTH RATE IN 1957 LOWEST SINCE WAR, JAPANESE MINISTRY INDICATES

TOKYO, Japan — According to the Welfare Ministry the rate of natural increase in Japan's population last year was the lowest since the end of World War II.

Statistics released by the ministry indicated that, while the country's population increased by 810,000 in 1957, a reported 1,200,000 legal abortions were performed in Japan and about as many illegal abortions took place. They also indicated that the number of sterilization operations in this country jumped from 16,000 in 1951 to 44,000 in 1956.

This was attributed directly to the popularization of birth control policies officially introduced in Japan on October 26, 1951. Widespread acceptance of these practices as a means of reducing the population is looked

upon by missionaries and Japanese Catholics as a heavy obstacle in the way of bringing converts into the Church.

Most Japanese consider population their nation's major problem. The country has an area about the size of California—with a population of more than 90 million people. Tokyo alone had a registered population of 8,729,836 as of last May 1.

MISSIONERS IN JAPAN AIDED BY WORK OF SALESIAN PRIEST WHO TRANSLATES HOLY BIBLE INTO COLLOQUIAL JAPANESE

TOKYO, Japan — Missioners in this country are finding valuable help in the monumental work of a Salesian priest—the translation into colloquial Japanese of the New Testament.

With 150,000 copies sold to date the success of the book published by Father Frederico Barbaro reflects the efforts of hundreds of missionaries who since Catholicism was introduced in Japan have sought to translate the Scriptures into the spoken language of the country.

According to the writings of two Jesuits here in 1565, the first complete translation of the Gospels was done by Father Joao Fernandes S.J., who accompanied St. Francis Xavier to Japan in 1549. Unfortunately, this translation was destroyed in a mission fire in the year 1566. Several years later Japan closed her doors to Christianity and they remained closed for more than two centuries.

When Japan did reopen her doors in 1854, the need for a translation of the Scriptures was immediately felt

While Protestants had already published the earliest complete Japanese edition of the Bible in 1887, Catholics had made only partial translations of the Old and New Testaments.

In 1905 a Paris foreign missionary, Father Emile Raquet completed a translation of the New Testament into "bungo," the so-called classical Japanese language. This work was most successful as a literary work and was used by Japanese Catholics for almost half a century.

Then in 1930, the Salesian Fathers made a translation of the Gospels into Japan's spoken language. The spoken language differed from the classical and was far easier for the ordinary person to understand since it was the language of everyday life.

After World War II the stiff classical style in public documents and official publications was abandoned. This paved the way for the use of Japan's colloquial languages for the sacred Scriptures too.

In 1950, Father Frederico Barbaro, published the Four Gospels in the everyday language and in 1953, the entire New Testament.

The complete New Testament in Father Barbaro's version is now being put into Roman letters to facilitate the use of the text for foreign missionaries. The previous work was written in Japanese characters.

To date there has been no complete Catholic translation of the Old Testament published in colloquial Japanese. But Father Barbaro has already started on the Old Testament and has completed several books.

FIRST FRIDAY MASS HELD ON MOUNTAIN

ATSUGI, Japan — Fifteen Marines here attended Mass on top of Mount Fuji—Japan's highest mountain.

The Leathernecks, members of the Legion of Mary, were led by their chaplain, Father John F. Blethen.

Assigned to the Marine Aircraft Group eleven here, the Marines spent eleven hours climbing Fuji. They started their climb at 6:30 p.m. and had everything ready for Father Blethen to say Mass by 9:30 a.m. the following day.

On their way up the 12,365-foot mountain, the Marines met a Japanese girl, Miss Kimiko Shibuya. When they explained their plan to celebrate Mass atop Fuji, the girl, also a Catholic, joined them.

Their plan was to have the Mass outdoors but weather conditions forced them to celebrate in a rest station.

JAPAN'S YOUNG CHRISTIAN WORKERS ACTIVE IN COMBATTING MATERIALISTIC POLICIES OF NATION'S LABOR UNIONS

TOKYO, Japan — More than a thousand Young Christian Workers are active in Japan trying to modify the materialistic policies of this country's labor unions.

The labor movement in Japan grew by leaps and bounds immediately after the end of the war. For a time it was touch-and-go whether the Communists would take over completely. Even yet the trend is definitely leftist and materialistic.

In an effort to bring the Church to the workers in Japan, Father John Murgue of the Paris Foreign Mission Society established the Young Christian Workers Movement here in 1949. Today throughout the country there are 150 YCW groups or sections with over a thousand members. Small as it is in comparison to the millions of workers the YCW is very active.

The question might be raised as to why Christian unions are not established. The answer is that such a course is impossible for the following reasons:

Christian workers are too few. There are only about 241,000 Catholics in the entire population of 90 million Japanese.

Competent Christian leaders who would be able to direct such unions are lacking.

The fact that there is practically no such thing as plurality of unions in the same enterprise presents an insuperable obstacle to the formation of Christian unions.

The only practical thing appears to be to train potential leaders and to get them to do what they can within their respective unions to modify their policies along Christian lines.

This is what the YCW movement here is striving to do, and it has had appreciable success in quite a number of cases. Some YCW leaders hold important offices in their unions. Others have helped organize strikes when necessary, aided in preventing reckless walkouts and helped to organize collaboration between management and labor.

The Young Christian Workers in Japan sell 20,000 copies of their

monthly which, considering their numbers, represents a most successful publishing record.

They published and distributed an eight-page May Day pamphlet on the Feast of St. Joseph the Worker, instructing workers in the teaching of the Church regarding labor problems.

Plans have been made to translate into Japanese and publish a 100-page booklet of the manifesto issued by the international YCW meeting in Rome last year. A Japanese delegate, Mr. Inohara, was elected one of the fourteen members of the International Board of Directors at the Rome Conference and especially appointed to assume leadership in Asia. He is currently on an inspection tour of several countries in Asia.

In autumn of this year, the Japanese YCW expects a visit from Msgr. Joseph Cardijn, founder of the movement.

An Asian Research Meeting of YCW will be held in Japan some time next year, and delegates are expected from Korea, Taiwan, the Philippines, Vietnam, Singapore, Hong Kong, India, Ceylon and Pakistan.

During the past year YCW members here have been concentrating their attention on the problem of marriage. Every office throughout the country has been directed to make a thorough investigation in order to instruct young laborers on how to prepare for a proper marriage and to spread Catholic doctrine regarding marriage. It is also hoped that their efforts will help give to many outside the Church a Catholic outlook on the problem of birth-control, so widespread in Japan.

DECEASED BISHOP IS HONORED BY CATHOLICS, BUDDHISTS, PROTESTANTS

KYOTO, Japan — It was an unusual congregation for a Catholic church. The front pews were filled with Buddhist and Shinto priests and Protestant ministers.

They had come to St. Francis Xavier cathedral here to attend a Requiem Mass held at their request, in memory of an old friend—Bishop Patrick J. Byrne, M.M., of Washington, D.C., who died at the hands of the Reds during the Korean war.

Bishop Byrne, a missionary for many years to Japan, was well liked and remembered for his work in the Kyoto area before and during World War II. The Bishop remained in Japan throughout the war, escaping internment because of his extensive charitable activities. At the time of the final surrender, he spoke over the Japanese radio to assure the people that the American soldiers would not harm them in any way. Afterwards he received credit for much of the success of the peaceful occupation of Japan.

In April, 1949, he was appointed the first Apostolic Delegate to Korea and was consecrated in Seoul cathedral on June 14, 1949. He was captured in June of the following year, by the North Korean Communists who had overrun the country and later died from Red treatment during the forced march north to the Yalu River.

Bishop Paul Furuya of Kyoto celebrated the Pontifical Mass and delivered the Sermon. After Mass, Bishop Furuya held a luncheon for the visiting churchmen.

NUN WHO WAS PROTESTANT MISSIONER IN JAPAN LEAVES FOR U.S. VISIT

TOKYO, Japan — Mother Mercedes Ruth Downing, who became a Catholic after serving as a Protestant missionary in Tokyo more than a dozen years, has left for her first visit home to the United States in three decades.

Mother Mercedes was converted during her stay in a concentration camp in Japan during World War II. She joined the Missionaries of Our Lady of Mercy in 1946, and has directed the Koen Elementary School for girls, which her congregation conducts, since her profession.

Accompanying Mother Mercedes on the trip is Mother Asuncion Makiko, a Japanese nun who is to study at the congregation's house of studies in Kansas City, Mo.

The Missionaries of Our Lady of Mercy stem from the Order of Our Lady of Mercy founded by St. Peter Nolasco in Spain in 1218, branching out as a missionary congregation in 1926. Their motherhouse is in Berriz, Spain.

MEMBER OF IMPERIAL FAMILY OF JAPAN HAS HIGH PRAISE FOR CATHOLIC UNIVERSITY

NAGOYA, Japan — High tribute for the work by the Catholic University of Nagoya has been paid here by Prince Takahito Mikasa, the youngest brother of Emperor Hirohito of Japan.

The Prince expressed his gratitude and admiration for the university's work in Japanese education during a

visit to the institution, which is also known as Nanzan University.

Founded less than ten years ago by the Society of the Divine Word, and sponsored by the S.V.D. Catholic Universities organization of Chicago, Ill., Nanzan University is already generally recognized as one of the leading educational institutions in Japan.

Prince Mikasa inspected all the departments of the University, and later presented a two-hour lecture on Oriental archaeology. A professor at the Women's College in Tokyo, who is widely known in the field of archaeology, he is an old friend of Father Numazawa, S.V.D., the president of Nanzan University.

The Prince seemed particularly impressed by the university's linguistics laboratory, the largest and best equipped in Japan, and by its institute of oriental studies. During his tour of the Anthropological Institute, of particular interest to him, he commented favorably on the collection of specimens donated by Father Martin Gusinde, S.V.D., noted anthropologist who taught at the Catholic University of America, Washington, D.C. and is now head of the new Anthropology Department at Nanzan.

COMMUNITY MARKS 50TH ANNIVERSARY IN JAPAN

TOKYO, Japan — The Society of the Sacred Heart is marking the golden jubilee of the establishment of its first school in Japan during 1958.

It was on January 1, 1908, that the first four Sacred Heart nuns arrived in Japan at the request of Pope

St. Pius X who asked that they help in the education of girls in this country.

Their schools here were destroyed by earthquake in 1923 and by bombing during World War II, but were rebuilt on both occasions.

This year also marks the tenth anniversary of the community's International University of the Sacred Heart here.

JAPANESE PIONEER OF FAITH HONORED IN MEMORIAL CEREMONY

SENDAI, Japan — Two thousand faithful joined Bishop Peter Kobayashi of Sendai in a ceremony honoring the memory of a 17th century pioneer of the Faith in Japan.

Beginning with a Mass offered at the grave of Goto Juan, a Japanese nobleman who converted an entire village to Catholicism, the memorial ended with a traditional blessing of fields and new crops.

Goto Juan, who was a Christian knight, received the village of Fukuhara near here as his fief from the feudal lord of the district. Sometime after he managed to bring its people into the Faith, and the village became the center of missionary activities in the area.

Goto Juan is also remembered here for his pioneer work in digging a canal which opened up the surrounding plains to agriculture. Today, five villages and two cities, with a combined population of more than 800,000, are prospering from the canal.

Pagan farmers began to worship Goto as a divinity of agriculture. They erected a monument in his honor and performed Shinto ceremonies before it each year on the anniversary of his death.

About three years ago a Swiss missionary of the Bethlehem Foreign Mission Society, Father Alois Wolfisberg, adapted the pagan practices to Christianity and converted them into a ceremony of blessing the fields and crops.

RADIO PROGRAMS LEAD TO 40 CONVERSIONS IN JAPAN

SAPPORO, Japan — Forty persons who became interested in the Faith through radio broadcasts were baptized into the Catholic Church here.

These are the results of a converting movement conducted by two Maryknoll priests who have literally put the Church "on the air."

Father James Gorman, and Father Alfred Smith, established a "Catholic Hour" last fall which is broadcast on the third Friday of each month by the local Hokkaido radio station.

The radio program consists in lectures, catechetical instructions and news of Catholic events, interspersed with hymns. The two priests further stimulate the interest of listeners by asking them to send in questions by mail.

BELGIAN MISSIONER COMPLETES FIRST GEOGRAPHICAL STUDY OF DIALECTS

TOKYO, Japan—The first geographical study of dialects ever under-

taken in Japan has been completed by a Belgian missionary.

Father William A. Grootaers, of the missionary congregation of the Immaculate Heart of Mary, made a geographical analysis from January to April of forty-eight maps of words employed in the dialect of the Chiba prefecture near here. These maps are expected to give the clue of the historical process by which an entire region loses its distinctive accent under the influence of the Tokyo dialect.

Assisted by two Japanese scholars Father Grootaers also made a geographical study of the vocabularies of dialects last fall. They explored the southwestern part of the prefecture of Niigata, also near Tokyo. Their investigations marked the first time in Japan that the language used in every single village or human settlement was studied. Father Grootaers is now preparing more than eighty maps as a result of these studies, which will show the changes occurring in the language of a closed community.

KOREA

KOREAN VICE PRESIDENT'S DAUGHTER IS NUN IN U.S.

CHERAW, South Carolina — The Faith is being spread in South Carolina with the assistance of the daughter of a Korean government official.

She is Sister Benedicta, daughter of Korean Vice President John Chang, who left her native country eight years ago and now devotes herself to the education of youth in St. Peter's parochial school here.

Sister Benedicta came to the United States to complete her education at Trinity College, Washington, D.C. After graduating, she entered the novitiate of the Sisters of Notre Dame de Namur at Ilchester, Md., and was assigned here in 1957.

One of Sister Benedicta's brothers, John, is studying for the priesthood at the Catholic University of Louvain, Belgium, and another Matthew, is a student for the priesthood at St. Charles' College, Catonsville, Md.

VISITING BISHOP ADMINISTERS CONFIRMATION TO 1,700 ON LARGEST SOUTH KOREAN ISLAND

CHEJU, Korea — More than 1,700 persons, ranging from 10 to 80 years of age, received the sacrament of Confirmation from a visiting bishop here.

The series of colorful ceremonies performed by Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju, Korea, gave an indication of the steady growth of the Church in this island which is the largest among many thousands off the rugged coastline of Korea.

Lying eighty miles off the southern tip of the Korean peninsula in the East China Sea, Cheju has a little more than 7,000 Catholics out of a total population of nearly 290,000.

Statistics show, however, that an increasing number of baptisms are performed each year. In 1957 alone, 2,551 adults were baptized on the island. Another 3,255 are now taking instructions in preparation for the day when they will be received into the Church.

The attitude toward Catholics and the Church now prevailing here has not always been the same. Back in 1901 there were riots on the island against unjust taxation and the fury of the people was turned against the Catholics. About 600 of them were beaten to death in the main square of Cheju.

But a show of enthusiasm for Catholicism was evident during Bishop Henry's visit. The prelate was warmly received not only by the Catholic population but also by the civil administrators of the island.

Bishop Henry visited the island's five parishes which are under the direction of seven foreign priests: three American, three Irishmen and one New Zealander.

At Moselpo, where a new parish was opened this year and already has about 800 Catholics, the Bishop blessed and dedicated the Church of Our Lady of Fatima. Bishop Henry also blessed the remodeled and enlarged Church of SS. Peter and Paul in Sinchang. Both churches can hold about 1,000 people.

Among the Catholics on Cheju are a number of former prisoners of war from the Korean conflict. The southern coast of the island was used at that time as a camp, housing both Chinese and North Korean prisoners. The Chinese have since gone but many North Koreans remained where they were liberated and were later converted to the Church.

Although the island was never invaded by the Reds, the people have first hand knowledge of their methods. From 1947 to the spring of 1950, Red guerilla bands had the island in a state of turmoil. They lived in the

mountains during the day and raided the villages and towns at night.

Cheju was also used as a training center for the South Korean army during the war, when combat trained troops were turned out at the rate of 1,000 a day.

AGENCY SENDS FIVE KOREAN ORPHANS TO HOME IN U.S.

SEOUL, Korea — Five more Korean orphans left here on the first leg of the journey that will take them to new Catholic homes in the United States, the first real homes they will know.

The five are members of the third group of orphans for whom Catholic Relief Services-National Catholic Welfare Conference has found new homes this year.

Four of the orphans will be met on arrival at Seattle and flown to their new homes in California. The fifth will be met at Chicago and taken home to Reading, Ohio, by her new parents. There are four girls and one boy in the group ranging in age from two and half years to six years.

Since taking over complete handling of the adoption process for Catholic orphans in 1956 CRS-NCWC has placed 102 Catholic Korean orphans in Catholic homes in the U.S.

VETERAN U.S. MISSIONER FORMER ARMY CHAPLAIN NAMED BISHOP FOR KOREA

SEOUL, Korea — A veteran missionary in Korea and former U.S. Army chaplain, Father James V.

Pardy, 60, of Brooklyn, N.Y., has been named a Titular Bishop and Vicar Apostolic of the new Vicariate of Chung Chong Puk-To in Korea.

Announcement of Bishop-elect Pardy's appointment was issued by the Apostolic Delegation here after it received word from Vatican City of the nomination made by His Holiness Pope Pius XII.

Bishop-elect Pardy will be consecrated Titular Bishop of Irenopolis in Isauria. Date and place were not immediately announced.

At the time of his appointment Bishop-elect Pardy was serving as Vicar General of the Maryknoll Fathers here. He was elected to this post two years ago while Superior of all Maryknoll missionaries in Korea. He becomes Maryknoll's ninth living bishop, and the thirteenth in the society's 47-year history. Maryknoll's only bishop in Korea was Bishop Patrick J. Byrne, who died because of Red mistreatment during the Korean War.

The new bishop is a veteran of mission work in Korea. He was assigned there in 1932. Arrested by the Japanese, following Pearl Harbor, he was imprisoned in a concentration camp until repatriated in a prisoner of war exchange. Upon his return to the United States, he became a chaplain with the United States Army, serving in Europe for the remainder of World War II. Following discharge, he was appointed educational director for all Maryknoll training. In 1950, he was reassigned to Korea as superior.

Bishop-elect Pardy was born in Brooklyn, on March 9, 1898. He

was educated in public schools of Brooklyn, before graduating from St. Francis College, Fordham University and Catholic University of America. He entered Maryknoll in 1925 and was ordained in 1930.

The new Chung Chong Puk-To Vicariate is located south of the Seoul Diocese, of which it was formerly a part. The province is about the size of the State of Massachusetts and contains approximately 1,500,000 people. At the present time forty-five Maryknoll priests are at work in Korea.

At the same time the Apostolic Delegation in Korea announced that the Pope had created the new Apostolic Vicariate of Chung Chong Nam-Do with territory taken from the Vicariate of Seoul.

The new ecclesiastical jurisdiction was entrusted to the care of the Paris Foreign Mission Society. Appointed to head it was another long time missionary to Korea, 75-year-old Bishop Adrien Larribeau, M.E.P., Titular of Dusa.

The Paris Foreign Mission Society has twenty-four priests working in Korea.

CRS-NCWC AIDS KOREAN DROUGHT, FLOOD VICTIMS

SEOUL, Korea — Relief supplies for two Korean areas stricken by floods and drought have been issued by Catholic Relief Services-National Catholic Welfare Conference here.

Corn meal, flour, dried milk and clothing went to 66,000 flood victims of Korea's south central section while

food has been sent to the drought area just north of the demilitarized zone.

Villages involved in the flood were Kyongsang-Puk-To in the Nakton river region and Chung Chong Puk-To near the Kum river. Kyongsang Puk-To was the hardest hit.

A relief station in Chorwon in the drought area was set up and some 4,000 people are being fed one meal a day.

KOREA'S CATHOLIC UNIVERSITY IS UNDER CONSTRUCTION; JESUITS PREPARE FOR FACULTY POSITIONS

NEW YORK — Faculty members are now being trained for Korea's Catholic University, which is now under construction in Seoul, Father Kenneth E. Killoren, S.J., revealed here.

Father Killoren, superior of the Jesuit mission in Korea, made the announcement while visiting fellow Jesuits here. He stated that twenty Jesuits were being prepared in the country and in Germany to be members of the university faculty; in addition there will be a number of laymen on the staff.

The school, which is located in the Korean capital, is expected to be completed and opened by April, 1961. There will be a freshman class of about 300. He estimated that 95 per cent of the student body would be non-Catholic.

Father Killoren said the Church must have the facilities to accommodate

those seeking knowledge of the Faith and despite the financial problems involved, the Jesuits have accepted the responsibility of building and conducting the university.

The opening of the school, he believes, will mark the opening of a new era for the Church in Korea—its influence being felt throughout the continent.

The school is being built on a 50-acre site within the city limits of Seoul, about a mile from the Han River.

Construction of the first building began shortly after Father Theodore Leppert, acting superior of the Jesuit mission in Korea, blessed the site.

The first building will be 240 feet long, 40 feet wide and four stories high. It will house thirteen lecture halls and the university's administrative offices. The total floor space will be 38,000 square feet. Estimated cost for the completed building is \$300,000.

The Jesuit mission in Korea is part of the Wisconsin province of the Society of Jesus in America.

HOSPITALLER ORDER FULFILLS LONG AWAITED DESIRE FOR HOSPITAL ON KOREA'S CHEJU ISLAND

WASHINGTON — A long-time objective will be attained when the Hospitalier Order of St. John of God establishes a general hospital on Cheju Island off the coast of Korea, it was revealed here.

Brother Damien, O.S.J.D., here on visit, disclosed in an interview that

Bishop Harold Henry, Apostolic Vicar of Kwangju, Korea, extended the order an invitation to establish a hospital on Cheju where none exists. The island, eighty miles off the southern tip of Korea in the East China Sea, is part of the Kwangju Vicariate.

Five nurses and a doctor of the Order, which is the oldest (400 years) nursing order in existence and which has nursed the past three popes, have been selected to travel to the island and begin preliminary preparations. The Order's headquarters are in Rome.

Brother Damien explained that the only way they may enter a country to establish a hospital is to be invited.

The group will leave the United States for Korea sometime in August. They will study the people, their habits and language before starting their work on the hospital. The Brothers are in this country to obtain medical supplies and equipment.

Brother Damien disclosed that the Cheju hospital upon its completion will be the community's second in the Far East. The other is in Kobe, Japan. Pointing out the Order's far-reaching influence, he said there are 230 of its hospitals located in the four corners of the globe. Fifty of them are behind the iron curtain.

All these institutions, he emphasized, are not general hospitals. The Order also operate orthopedic hospitals, sanatoria and various kinds of institutions for epileptics, mental defectives, cripples and the blind. In addition to this, the Brothers provide shelter for the homeless and poor and also conduct child guidance clinics.

Nursing is not the sole practice of the Hospitaliers. Many Brothers become physicians and others surgeons.

Brother Damien said Ireland's Health Department was so impressed with the techniques and methods practised in the order's psychiatric hospital there that the Hospitaliers were requested to organize special courses to train doctors and nurses employed in public mental services.

TWO BISHOPS FROM KOREA TO ATTEND MEETING OF HIERARCHY OF FAR EAST

SEOUL, Korea — Two bishops from Korea will represent this country at the meeting of the Hierarchy of the Far East scheduled to be held in Manila in December.

Bishop Paul Ro, Vicar Apostolic of Seoul, and Bishop Thomas Quinlan, Vicar Apostolic of Chunchon, were chosen at a meeting of the local Hierarchy to represent Korea at the special conference called by Archbishop Rufino Santos of Manila.

The meeting of the Hierarchy of the Far East will be held in conjunction with the consecration of the new archdiocesan cathedral in the capital of the Philippines. It will likewise be attended by representatives of the Church in Taiwan, India, Indonesia, Japan, Pakistan and other countries of Southeast Asia.

Also expected to be present at the conference are His Eminence Gregoire Pierre XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, and other ecclesiastical dignitaries of the congregation.

NEW GUINEA

MISSIONARY-GOVERNMENT COOPERATION PROVIDES BASIS FOR EFFECTIVE SCHOOL SYSTEM IN TERRITORY OF NEW GUINEA

UNITED NATIONS, N.Y. — Cooperation between missionaries and Australian officials has provided the basis for an effective technical and secondary school system in the Territory of New Guinea, a United Nations body was told here.

The statement was made by Ambassador E. Ronald Walker, Australian delegate to the U.N. Trusteeship Council, during its current annual review of the reports of trust territories.

The Territory of New Guinea in the South Pacific, which includes the northeastern part of the island of New Guinea, the Bismarck Archipelago, the Admiralty Islands and the northern Solomon Islands, has a population of about 1,250,000. It was placed under Australian administration in 1946 by the U.N.

Mr. Walker said that the influence of Christianity in the territory is responsible for the fact that "there are . . . more than 4,000 indigenous teachers, no less than 3,700 of them teaching in mission schools. Those teachers will rightly resent the criticism of their work expressed by one or two representatives in this council."

Mr. Walker was referring to comments of the Soviet and other delegates to the Trusteeship Council. Since its inception the Soviet delegation has been a critic and opponent of mission schools. At the current session Iva

obanov of the U.S.S.R. indicated that graduates of mission schools will be considered "semiliterate" in a few years.

The delegates of India and Burma, M.A. Vellodi and U. Ukyaw Min, although careful to give "due credit" to missionary efforts, implied in debates and in questions to New Guinea's special representative, Mr. Jones, that standards of instruction in mission schools are inferior to those in government schools. It is the policy of these delegations to promote the establishment of more government schools. They argue that the territory's people should have a "free choice" between mission and secular schools.

In reply to their questions, Mr. Jones invariably stressed the "outstanding contribution to the advancement of the people" being made by missionaries in the fields of health and education.

With respect to teachers in mission schools, Mr. Walker declared that in his view it is "a remarkable thing that there are in the trust territory very many thousands of indigenous inhabitants dedicated in one way or another to the preparation of their compatriots for a better way of life and actively cooperating with the administration. Any utterance calculated to impede the progress of this cooperation is, I submit a positive disservice to the ideals of the U.N. Charter."

Observing that a certain "spirit of hostility to the missions and to mission schools" was reflected in the speeches of "one or two delegates" on the ground that these institutions are

exclusively European and alien, Mr. Walker pointed out that "Christianity is, of course, not a purely European religious phenomenon." Like Islam, he said, it "transcends barriers of class, caste and race."

"The universal range of Christianity," he continued, "is a sufficient explanation of its appeal in the strongly established indigenous churches of New Guinea."

Mr. Walker drew attention to the extensive program embarked upon by the administering authority in cooperation with the missions in order to improve instruction in all of the territory's schools. "All this is evidence of organic educational growth," he said, "rooted in reality and appropriate to the particular circumstance of the territory. I personally have no doubt whatever that it is the foundation on which may be built those academic or university institutions of which several distinguished representatives have spoken."

Homage was also paid to the work of the missionaries in New Guinea by M.L. Smolderen of Belgium. Sir Andrew Cohen of the United Kingdom stressed their "vital role" and achievements.

Christian missions of many different denominations are working, in New Guinea. Prominent among the Catholics are the Divine Word, missionaries. Among these are Bishops Adolph A. Noser and Leo Arkfeld of the American (Techny, Ill.) province of the society.

In the discussion of Nauru, another Pacific trust territory under Australian administration, it was brought out that the only example of the Nauruan language in writing is a

dictionary "compiled by a Roman Catholic mission."

PAKISTAN

FORMER COLONEL APPOINTED TO CRS-NCWC POST IN PAKISTAN

NEW YORK — A former Air Force Colonel with fifteen years services in the Far East has joined the overseas staff of Catholic Relief Services-National Catholic Welfare Conference.

Lt. Col. Joseph F. Stewart left here by plane to replace Mrs. May Ballou of Cleveland who has been mission director in Karachi, Pakistan. Mrs. Ballou is returning to the United States for reassignment.

Mr. Stewart will supervise the distribution of surplus food, clothing, medicines and other relief supplies to the needy in Pakistan. Welfare work and programing are nothing new to the 39-year-old officer since most of his military efforts were concerned with welfare of troops and dependents.

Born and raised in Brooklyn, N.Y., Mr. Stewart entered the armed services as a private in July, 1941. He became a lieutenant colonel in the Air Force Reserve in June, 1955. He has seen service in China, Burma, India and Korea.

PHILIPPINES

FIRST ISSUE OF NEW ARCHDIOCESAN WEEKLY PUBLISHED IN MANILA

MANILA, Philippines — The first issue of the new Manila archdiocesan weekly, the *Filipinas*, has been published here.

The *Filipinas* is a standard size newspaper in both English and Tagalog, the Filipino dialect prevalent in the area covered by the Manila archdiocese.

As the new weekly made its appearance, Archbishop Rufino J. Santos of Manila said:

"Our beloved archdiocese has finally decided to publish its own paper in response to the pressing need of the times. No doubt this archdiocesan Catholic paper will serve as a powerful and an indispensable aid in our task of re-Christianizing our society."

Archbishop Santos at the same time stated that this new weekly may "within the foreseeable future become a daily newspaper."

Prior to the publication of the *Filipinas*, Catholics of the Manila archdiocese got their Catholic news from the national Catholic newspaper the *Sentinel*, which will continue publication.

PHILIPPINES SECRETARY OF JUSTICE RULES PUBLIC SCHOOLS MAY BE USED FOR RELIGIOUS MEETINGS

MANILA, Philippines — A ruling upholding the legality of sectarian organizations, including religious groups, holding meetings on the campuses of public schools was issued here by Secretary of Justice, Jesus Barrera of the Philippines.

The ruling was sought by Secretary of Education Manuel Lim in answer to a request by Father Mariano Gaviola, secretary of the Episcopal

Commission on Education, on behalf of the Alumni of Student Catholic Action.

Justice Barrera ruled that "there is extant no statutory or constitutional provision barring the formation of sectarian societies among students in public schools."

He said that on the contrary the fundamental law of the land guarantees and protects from abridgment the right to form associations or societies, including those with a religious tone, for purposes not contrary to law.

Justice Barrera cited the government-sanctioned use of the Manila Luneta park for religious services such as National Eucharistic Congresses and also the use of the classrooms of the University of the Philippines for religious lectures.

He said that this and other instances upheld his ruling that the principle of separation of Church and State does not necessarily forbid the State to allow the use of public property for religious purposes.

Secretary Barrera expressed the opinion that such organizations usually help in the moral betterment of students through their "ethical, educational and cultural discourses."

FILIPINO TRIBE SHOWS RELIGION IN TATTOOS

DAVAO, Philippines — It's easy to tell a Christian from a pagan among the tribes here. The Christian tattoos his religion all over himself.

"The Mati tribe goes for tattoos in a big way, but they are strictly

religious in nature and are designated for certain areas of the body only," reports Father James T. Ferry, Maryknoll missionary of New Rochelle, N.Y.

"For instance, the right leg is reserved for St. James. St. Sebastian is found on the left leg. St. Michael goes on the right arm. On the chest is a crucifix with many Latin expressions and on the back is found another crucifix.

CATHOLICS IN MANILA PROTEST U.S.-FILIPINO WAR MEMORIAL

MANILA, Philippines — A movement has been initiated here to build a statue of Christ as a memorial to the fallen American and Filipino soldiers of World War II instead of the monument design accepted by the U.S. and Philippine governments.

Corregidor Island has been designated the monument site.

The Alumni of Student Catholic Action here started a "Christ on Corregidor" movement and stated that a statue of Christ would be more acceptable than the "abstract" five-million dollar construction agreed upon by the two governments.

Supporting the alumni group is the Archdiocesan Central Committee of Catholic Action in Manila.

The committee feels that a statue of Christ "will remind this and all succeeding generations of the epic defense of liberty made by American and Filipino soldiers ... it will forever stand upon that rugged rampart (Corregidor) as a symbol of light against the dark forces of communism and atheism."

This statue also "will proclaim for all time to the world that the Philippines is a Christian country," the committee added.

AMERICAN PRIEST NAMED BISHOP; HEAD OF FILIPINO VICARIATE

VATICAN CITY — Msgr. Francis J. McSorley, O.M.I., has been named a bishop and head of the new Apostolic Vicariate of Jolo in the Philippines.

He had been serving as Apostolic Prefect of Sulu when the prefecture was elevated to a vicariate and its name changed to Jolo. He will be consecrated Titular Bishop of Sozusa in Palestine.

The Bishop-designate is the son of Joseph McSorley, Philadelphia attorney, eight of whose fifteen children have entered religious life. His mother, who died in 1952, was named Catholic Mother of the Year in 1948.

TWO PHILIPPINE STUDENTS WIN CARDINAL SPELLMAN SCHOLARSHIPS

MANILA, Philippines — Two Filipino music students, a vocalist and a pianist, have won Cardinal Spellman Scholarship Awards.

Gloria Dizon, vocalist, from the University of Santo Tomas, and Lakambini Zaguirre, pianist, of St. Joseph's college, will travel to Italy in September to study at the Dominican Sisters' School of Arts in Florence.

Cardinal Spellman established the scholarship program during his visit

to Manila in January, 1957. The awards are given annually to exceptionally talented students here enabling them to continue their studies

PHILIPPINES PRESIDENT SAYS CHURCH LAID GROUNDWORK FOR GREATEST LEGACY THIS NATION GAVE ISLANDS — EDUCATION

NEW YORK — Hailing American aid to Philippine education since 1900 as its greatest legacy to the islands, President Carlos P. Garcia of the Philippines, said the foundations for the achievement had been laid three centuries earlier by the Catholic Church.

Speaking at Fordham University where he received an honorary degree from Jesuit Father Laurence J. McGinley, Fordham president, the Philippine leader said U.S. soldiers had been the first public school teachers in the years after the ceding of the islands to the U.S. by Spain at the end of the Spanish-American War.

In establishing its schools, President Garcia said, "America had a good foundation on which to base the system, and that foundation was laid by the Church, which for more than three centuries brought to us the benevolent influence of the Christian Faith.

The work of those early soldier teachers, he added, "mainly accounted for the democratic ideology which has so effectively won the masses of our people and which has made them spurn the blandishments and the wiles of communism."

President Garcia was honored in the room where his predecessor, the late Ramon Magsaysay, received a doctor of laws degree in 1952. At that time Mr. Magsaysay was Philippine Secretary of Defense.

On his first full day in this city, President Garcia, with his wife and Archbishop Juio Rosales of Cebu, the Philippines, attended Mass at St. Patrick's cathedral. The Philippine head of state was greeted from the episcopal throne by His Eminence Francis Cardinal Spellman, Archbishop of New York.

PHILIPPINES IS ONLY CHRISTIAN NATION IN THE ORIENT

MANILA, Philippines — The Philippines is the only Christian nation in the Orient and a model of the democratic way of life.

The Philippine Islands were peopled in centuries past by migrants from the Malay peninsula of southeast Asia. They came in different waves, maintaining their own dialects down to the present time, with the result that sixty-seven dialects are today spoken in the Philippines.

Magellan in his world-circling voyage came upon the Islands in 1521 and was killed here in a skirmish with some natives led by a chief Lapu-lapu. There were no further visits to the Islands until 1565 when Legaspi sailed from Mexico with royal orders from Spain to colonize the Islands.

With Legaspi came Father Urdaneta, an Augustinian, and the islands were converted to Christianity within a matter of some forty years.

The Spanish regime in the Philippines lasted for some 333 years, until 1898, when Adm. George Dewey's fleet destroyed the Spanish fleet in Manila Harbor during the Spanish-American war. At this time the whole of the Philippines, with the exception of some Mohammedans and some mountain-dwelling pagans, was Catholic.

In the early days of the American regime such pressure was put on the Spanish missionaries that gradually they were forced to leave the Islands. William Howard Taft, the American first Governor General of the Philippines and later President of the U.S., had a prejudice against Spain and did all in his power to drive out the Spanish missionaries.

It is true that he wanted them replaced by American missionaries, but these were the days of the vast immigrations to America from Europe, and only a handful of American priests came to the Islands.

In the early years of this century the great Aglipayan schism took place in the Philippines, led by a dissident Catholic priest, Father Gregorio Aglipay. In the flush of nationalism, millions of Filipinos went over to Aglipayanism, and it has taken half-a-century to undo the harm. Today Aglipayanism is a spent force in the Philippines.

Protestantism came to the Islands with the American regime, and the vast majority of public school teachers imported from the States were Protestants. In spite of concentrated pressure of this proselytism it must be considered a failure because only

half a million Filipinos out of more than twenty millions have accepted Protestantism.

More troublesome to the missionaries and the Filipino Catholic clergy is the Iglesia ni Kristo (Church of Christ) which has in recent years obtained a following of a million and a half Filipinos, mostly among the uneducated.

The position of the Catholic Church in the Philippines was never stronger than it is today, with 18,500,000 Catholics. Today there are over 3,000 priests in the country, and over 2,000 seminarians. There are over 3,600 Sisters.

The Catholic school system is largely responsible for maintaining the high standard of Catholicism. In the Philippines there are 261 Catholic elementary schools, 458 Catholic high schools and 105 Catholic universities and colleges.

GROWTH OF COLUMBAN SCHOOLS CONTINUES IN PHILIPPINES

MANILA, Philippines — For the 10th consecutive year the total enrollment record of parochial schools under the direction of the Columban Fathers in their Philippine parishes has been broken.

Father Mark Kelly, vice-director of the Columban Fathers in the Philippines, reports that there are now, 22,184 elementary, high and college students enrolled in the Society's parish schools. This is an increase of 3,139 students over last year's total.

Exceptional growth is noted in the newly developed territory of Zamboanga on the island of Mindanao. In 1948 what is now the town of Molave was forest wilderness. Opened to settlers by the government in that year, Molave has boomed to city-like proportions and today boasts a parish high school with 421 students enrolled.

There are now six colleges, fifty-nine high schools and fifteen elementary schools under Columban direction in the Philippines.

FORMER UNIVERSITY PRESIDENT URGES TEACHING OF RELIGION IN PHILIPPINE PUBLIC SCHOOLS

MANILA, Philippines — Teaching of religion in Philippine public schools was recently urged by Dr. Vidal Tan, former president of the University of the Philippines, here.

Efforts to establish religion courses in the past have been stymied by minority groups of politicians and educators, the doctor said.

He maintained that "religion is a strong force in the formation of good character and that a good man without religion will be a better man with religion."

Regarding anti-Church minority, Dr. Tan stated, "We have seen how a few individuals in strategic positions have succeeded in minimizing the efficiency of government and the confidence of our people." He gave a similar rebuke to educators who blocked religious training in schools.

Singling out the University of the Philippines, the doctor stated that a vote could be taken among students and the faculty and "the majority in each group would favor the teaching of courses in religion."

He further noted that many future leaders in government and professional life in the Philippines would come from the university. Referring to an added religion course in the curriculum, Dr. Tan said, "It is not enough that our leaders be capable, but it is also necessary that they be God."

PRIEST RECEIVES U.S. PATENT FOR READING-IMPROVEMENT DEVICE

CAGAYEN CITY, Philippines — Jesuit priest here has recently received a U.S. patent for a device designed to increase students' reading speed.

The device, developed by Father William M. Keyes, S.J., a faculty member of Xavier University here, allows a book of normal thickness to be inserted for reading. Previous reading-rate controllers permit only a page at a time. The general principle of the machine is to send a shutter down the printed page, forcing the student to read at a specific speed, and gradually increasing the shutter speed as the reading rate improves.

Father Keyes began work on the apparatus several years ago when he was studying at Bellarmine College, Jesuit house of Studies at Plattsburg, N.Y.

TAIWAN

DUCKING IN OCEAN IS SMALL PRICE TO PAY FOR SATISFACTION OF VISIT TO CONVERTS, TAIWAN BISHOP SAYS

HWALIEN, Taiwan — A ducking in the Pacific Ocean is a small price to pay for the satisfaction of visiting hundreds of island natives who are about to enter the Church, according to a bishop who shared this experience.

Bishop Andre Verineux of the Paris Society of Foreign Missions and two priests had to swim ashore recently when the fishing boat in which they were traveling capsized.

The Bishop and priests were returning from Orchid Island, off the southeastern tip of Taiwan, when they were dumped in the Pacific. Fortunately they were not far from land and all could swim.

"One is on the missions," the 60-year-old French-born prelate shrugged. "It is also very hot weather."

Bishop Verineux, exiled Ordinary of the Yingkow diocese in Red China who is now Apostolic Administrator of the Apostolic Prefecture of Hwalien, had gone to Orchid Island to bless a new church. With him were Father Jacob Hilber, superior of the Swiss Bethlehem Mission Society Fathers who staff part of the Prefecture, and Father Alfred Giger, S.M.B., missionary to the Yami tribe aborigines who inhabit the wind-swept island.

Two years ago Father Giger started to visit the small island where the inhabitants live in underground, typhoon-proof dwellings. During his periodic visits there he came to be

regarded with great affection by the tribesmen.

The wife of the Formosan police chief of the island is a Catholic. Her husband was Father Giger's first convert, and with the couple's help the Swiss priest was able to set up catechetical classes in all five villages of the island.

Of the 140,000 aborigines living on Orchid Island, more than 1,000 are now taking instruction in preparation for baptism.

The catechumens rolled out their equivalent of the red carpet for Bishop Verineux's visit. The men who ordinarily walk around in loincloths donned their ceremonial costumes of silver head-pieces they wear for tribal festivals or to honor great eminent personalities. These valuable "hats" are years in the making—beginning with the slow and careful collecting of silver—and are passed from father to son, down the generations.

GHOSTS INTERFERE WITH POLICE WORK; SO MARYKNOLL PRIESTS TAKE OVER POLICE STATION

MIAOLI, Taiwan — Ghosts were interfering with police procedure—so the cops moved out and let the Maryknoll Fathers deal with something outside police jurisdiction.

Some of the Maryknoll priests at work in the county of Miaoli are about to move into a house which was until recently a police station—and haunted at that.

Five years ago a new central police station was built in Miaoli. Right from the time the staff moved in, however, strange and inexplicable phenomena occurred.

No matter how securely the police chief locked his office at night, the next morning chairs and tables were upset and papers scattered all over the floor.

The chief died suddenly as a result of a heart attack.

The next chief ran into the same office management problem. Morning found the furniture thrown about, papers scattered. He became seriously ill and had to resign from the force.

His successor was no less a victim of ghostly pranks—though he refused to sit at the former chief's table. He, too, died suddenly.

The police moved out and the house went up for sale.

U.S. born Bishop Frederick A. Donaghy, of Wuchow, expelled from his diocese by the Chinese Communists and now Maryknoll regional superior for Taiwan and Hong Kong, needed a central society house. The former police station appeared suitable, and the terms were acceptable since no one wanted the haunted house.

"We purchased the house," says Bishop Donaghy. "I asked a catechist if he would mind staying until we were prepared to move in. He said he did not mind and would move in that day with his wife and family, provided that he had a crucifix and some holy water.

"I asked him the next morning if he had any trouble. He replied that he had none at all—from ghosts. But he slept so soundly that someone entered the garden during the night and stole some flowers. He is quite sure that it was not a ghost."

PROGRESS OF CHURCH ON TAIWAN KEEPS PACE WITH ISLAND'S ECONOMIC GROWTH

TAIPEI, Taiwan — The material progress noted everywhere on Taiwan is equalled by the growth of the Catholic Church here.

A six-day round-the-island tour of a group of fourteen foreign correspondents visited many new projects and saw various signs of increased prosperity.

The new factories, power plants and irrigation schemes are matched by newly constructed churches, Catholic hospitals and schools and blossoming Catholic communities.

Led by Dr. Sampson Shen, director of the government's Information Office, they visited Hualien on the island's east coast and entered the Taroko Gorge section of the east-west cross-island highway now under construction. Some 5,000 exservicemen are working on this impressive project, building more than 100 miles of new road and rebuilding existing roads to join the western plain with the east coast across the central mountain range which bisects Taiwan. The work is dangerous because of landslides and over 100 lives have been lost already.

This highway is slated for completion by July, 1959. When completed it will greatly facilitate communications, allow development of natural resources in the mountains.

It will also enable the Swiss Canons of St. Bernard, who staff the missions at the east coast end, and the Maryknoll Fathers active in the western area, to enter more easily the moun-

tainous terrain and carry their apostolate to the more remote aboriginal tribes.

Hualien and adjacent Taitung county comprise the Apostolic Prefecture of Hualien, staffed by Paris Foreign Missioners, Swiss Bethlehem Fathers, and Canons of St. Bernard. The Prefect is Bishop Andrew J. Verineux, M.E.P., and in six years baptized Catholics have grown from some 500 to over 23,000, mostly aborigines. Churches during that period have increased from eleven to over 100.

In southwest Taiwan they saw the Kaoshung harbor extension project, planned to cope with increased trade, the privately operated Tang Eng Iron Works, a small re-rolling mill in Japanese times, now manufacturing 60,000 metric tons of finished steel annually. They also visited the largest oil refinery in the Far East, set up in 1947, and the Yeast Plant of the Taiwan Sugar Corporation. (Sugar is the number one foreign currency earner here, and sugar by-products are growing in importance yearly).

The three southwestern countries comprise the Apostolic Prefecture of Kaoshung. Prefect is Msgr. Joseph Arregui, Spanish-born Dominican. The The Dominicans staffing the prefecture are assisted by American Vincentians from St. Louis, Mo., and German Franciscans. Catholics have increased from 7,887 in 1952 to the more than 40,000 at present. In the same period churches have grown from eleven to to over forty, two hospitals have been set-up, and this year a boys' middle school has opened its doors to students.

On the trip north by special bus the group crossed the more than mile

long Silo highway bridge, built with U.S. aid and the longest in the Far East. The town of Silo is in the Apostolic Prefecture of Kiayi.

The prefecture is staffed by Chinese secular clergy. Bishop Thomas Niu, exiled Ordinary of Yangku in Red China, is Prefect. Catholics here have increased in six years from 2,634 to some 9,000, churches from four to over thirty. A 25-bed hospital was established two years ago. Benedictines from the Abbey of St. Procopius, Lisle, Ill., led by Father Gerard E. Mach, O.S.B., of Cleveland, Ohio, at the invitation of Bishop Niu are to establish a monastery and novitiate in this prefecture.

Further north, in central Taiwan, they visited the beautiful Sun Moon Lake, principal source of the island's hydro-electric power, inspected a new dam in the mountains above the lake which when completed will increase the power system by some 35,000 kilowatts.

The Sun Moon Lake is in the Maryknoll-staffed Apostolic Prefecture of Taichung. Visiting an aboriginal village by the lakeside, they found the chief and his family are Catholics, having been baptized four years ago by the Apostolic Internuncio to China, Archbishop Anthony Riberi, at the invitation of the Maryknoll Fathers.

Apostolic Prefect is Msgr. William F. Kupfer, of Flushing, N.Y., and Catholics have grown from 4,760 in 1952 to over 20,000. A boy's middle and high school, a girls' college, a radio station and a hospital have all been established under Catholic auspices during the last six years. More than 100 churches and chapels have been built.

En route back to Taipei they stopped off at the privately-owned Artificial Fiber Corporation factory at Toufen. The factory started operating in April 1957, produces daily three tons of viscose rayon and two tons of staple fiber.

Across from this factory is a church newly built after the design of the San Carlos mission on the Monterey Peninsula in California by Father James McCormick, M.M., of Scranton, Pa. Toufen is in the Archdiocese of Taipei and is staffed by Maryknoll Fathers.

Before reaching Taipei they passed through the county of Hsinchu where some ninety Jesuit Fathers of seven nationalities have established scores of missions in the past six years, under the direction of Msgr. Eugene Fahy, S.J., of San Francisco. In the town of Hsinchu the largest church in Taiwan has recently been built and Carmelite nuns from Carmel, California, have established the only convent of contemplative Sisters in Free China.

Back in Taipei complete statistics for the year ending July, 1958, are not available, but it is estimated that the Taipei archdiocese has seen an increase of some 14,000 Catholics, to give a total of over 50,000 faithful.

Churches in the Taipei archdiocese of which Archbishop Joseph Kuo is Ordinary, have grown from eight in 1952 to almost 200. During that time a 100-bed hospital staffed by Camillian priests and nursing Brothers was established. A middle-school for boys to be directed by the Chinese Fathers of the Congregation of the Disciples of the Lord, is slated for completion this year.

TAIWAN ABORIGINES BUILD HOUSE FOR MISSIONER

TAHU, Taiwan—Aborigines in the mountains here show their appreciation with action.

Out of gratitude to Father Lloyd I. Mass, Maryknoll missionary for coming to their village, forty-five aborigines, all of them equipped with machetes, built a house for the priest in their mountain retreat.

Made entirely of bamboo, without a nail or a piece of glass, the house serves as a base of operations for mission work in the mountains. Two other villages of aborigines built small chapels in which priests say Mass for them.

"They gave me the great thrill of saying Mass in three areas where Mass was never celebrated before," says the missionary. "And it increases our number of chapels to five among the aborigines."

Maryknoll work with the aborigines on Taiwan is increasing steadily. Recently, eighty aborigines were baptized after seven months of instruction. Two more groups are expected to be baptized toward the end of the summer, and in a recent ceremony 186 were confirmed. Church attendance is growing, with approximately 600 in attendance at a morning Mass here recently.

JESUIT BISHOP SEES BOY HE SENT TO SEMINARY IN COMMUNIST CHINA ORDAINED

TAIPEI, Taiwan — An American Jesuit Bishop had the joy of seeing ordained here a student he sent to a seminary on the mainland of China in 1947.

Father Aloysius Chang Chen-tung was ordained by Archbishop Joseph Kuo of Taipei. Present during the ceremonies was Bishop Philip Cote, S.J., of Suchow, China, a native of Lawrence, Mass., who has been a missionary here since his expulsion by the Chinese Reds.

In 1947 Bishop Cote had given young Chang permission to join the Congregation of Disciples of the Lord, of which Archbishop Kuo was then Superior General, and sent the boy, just graduated from high school, to the seminary of the congregation in Peking.

The congregation is an order of Chinese priests founded in 1928 by His Eminence Celso Cardinal Costantini, then Apostolic Delegate to China and now serving at the Vatican as Chancellor of the Holy Roman Church.

Bishop Cote was expelled from his Suchow diocese in the province of Kiangsu in China after twenty months in a Red prison in 1953.

Meanwhile, Chinese Red pressures prompted Aloysius Chang to slip away from Peking with other seminarians to Manila through Hong Kong. From 1949 to 1952 he studied philosophy at St. Joseph's Chinese seminary in Manila, coming then to Taiwan to pursue his theological studies with the priests of the Congregation of the Disciples of the Lord.

Father Chang's ordination is believed here to mark the beginning of a new chapter in the history of the congregation. The Sino-Japanese war years and the subsequent Communist victory on the China mainland have seriously affected the development of the group.

Seminarians have been scattered, some managing to make their way out of China to continue studies in Hong Kong, Macao and Manila. An undetermined number of priests of the Order are believed to have been liquidated in Red China.

With minor and major seminaries in Taiwan, it is expected that ordination classes will grow yearly. Ten priests are already scheduled for ordination during the next twelve months.

HWALIEN MISSION DEVASTATED BY TYPHOON WINNIE

HWALIEN, Taiwan — Typhoon Winnie, the most destructive typhoon to hit Taiwan in thirty years, has wrecked one of the most flourishing missions on this island.

In Hwalien City alone, at least sixteen were killed, ten times as many were seriously injured, nearly 2,000 houses collapsed, nearly 5,000 were damaged, and thousands of the inhabitants were left suddenly homeless.

The full tale of the damage done to Mission property will not be known till communication with all the rural areas has been restored. The incomplete account that has come to hand is, however, sufficiently distressing. Three churches and five mission buildings have been completely destroyed. Twelve churches and another twelve buildings—dispensaries, residences, and so on—have been partially wrecked.

At the moment, there is no prospect of repairing the damaged buildings; there is not enough building-material available in Hwalien to go round

amid the general ruin. All that can be done is to patch the firmer part of each house with what remains of the wrecked part.

Rebuilding and adequate repairs when these become possible, are likely to cost \$40,000, a terrible burden for a mission that has been flourishing spiritually on a meagre budget.

TAIWAN STRAITS FIGHTING POSES PROBLEMS FOR CATHOLIC PRIESTS

TAIPEI, Taiwan — Catholic priests were caught in the middle of the recent flare-up between Nationalist and Communist Chinese forces in the Straits of Taiwan.

Franciscan Father Bernard Druett had been visiting here to obtain Church supplies and returned to Quemoy on August 11. The following day the Communists intensified their air activities near Quemoy with ninety sorties of jet fighters.

Jesuit Father John J. Dahlheimer of Milwaukee left Matsu on July 21. His attempts to return to the island off the coast of China for the Feast of the Assumption were thwarted by the growing tension which culminated in the August 14 downing of two Communist jets south of Matsu. Three red gunboats also were sunk by the Chinese Navy.

CATHOLICS IN CENTRAL TAIWAN INCREASE FOUR- FOLD DURING LAST SIX YEARS

TAIPEI, Taiwan — Catholics in the Maryknoll-staffed central Taiwan Apostolic Prefecture of Taichung have

shown a four-fold increase during the last six years.

According to figures released by the Apostolic Prefect, Msgr. William F. Kupfer, M.M., of Flushing, N.Y., Catholics in Taichung have increased by 4,965 during the 12 month period ending July, 1958, to reach a total of 21,630. This increase includes 155 adult baptisms.

In July, 1952, Catholics in the Prefecture numbered 4,760.

It is pointed out by missionaries here that the present Catholic population of Taichung Apostolic Prefecture, one of the five ecclesiastical divisions in Taiwan, slightly exceeds the 1952 total Catholic population of all Taiwan (20,112).

The Apostolic Prefecture of Taichung was established in 1951. Msgr. Kupfer, the first Prefect, had been active in south China missions since 1933. The priests who came with him to Taichung in 1951 were veterans of the China missions; all were immediately faced with the problem of local dialect unknown to them. Conversion figures witness the success of their efforts in overcoming this difficulty. The Prefecture is now staffed by fifty Maryknoll Fathers, assisted by ten Chinese secular priests.

Of the Catholics in Taichung Prefecture (which includes three civil counties) 10,137 are Taiwan-born Chinese, 7,772 mainland-born, and the remainder are mountain aborigines of Malayan stock.

During his seven years as Prefect Apostolic, Msgr. Kupfer has been responsible for the establishment of a

college for girls staffed by Sisters of Providence from St. Mary-of-the-Woods, Indiana, and a high school for boys conducted by Viatorian priests and Brothers. A school for women catechists directed by Maryknoll Sisters, a school for men catechists, a radio station under Catholic auspices, and a large youth center, all mark the very real progress since the establishment of the Prefecture.

THAILAND

POPE CONVERSES WITH PRESIDENT OF BUDDHIST UNION DURING AUDIENCE

VATICAN CITY — In a recent general audience His Holiness Pope Pius XII paused to talk to the president of the Bangkok Buddhist Union, Phra Bimadladharna of Thailand.

Mr. Bimadladharna was accompanied to the audience by two Catholic missionaries to Thailand. He said that he had come to Rome to speak to the Pope about the problem of peace.

VIETNAM

150,000 VIETNAM CATHOLICS HONOR OUR LADY OF LOURDES

SAIGON, Vietnam — In what is believed to have been the largest public manifestation of Vietnamese Catholics in history, some 150,000 persons took part in a procession here honoring Our Lady of Lourdes.

Occasion for the procession, which marched three miles through Saigon's streets to the cathedral, was the ar-

rival by plane from Rome of a statue of Our Lady of Lourdes blessed by His Holiness Pope Pius XII.

Presiding over the Procession, was Msgr. Giuseppe Caprio, Regent of the Apostolic Delegation to Indochina for Southern Vietnam.

CATHOLICS IN ANTI-U.S. STAND, RED RADIO SAYS

SAIGON, Vietnam — Communist North Vietnam's Hanoi Radio reported that 300 delegates of four religious groups met in Hanoi "to oppose the aggressive acts of the U.S. and British imperialists in Lebanon and Jordan."

The broadcast monitored here said that Catholics, Buddhists, Cao Dalists and Protestants jointly issued a statement calling on "all religious believers in Vietnam to unite closely with the entire people in order to step up the movement against U.S. imperialists."

The broadcast came two days after one in which the Red station said that more than 900,000 people had attended movies shown in connection with "anti-American Film Week." In that broadcast, Radio Hanoi emphasized the claim that "in Nam Dinh, 70 per cent of the spectators were Catholic."

RED RULE IN NORTH VIETNAM BECOMING MORE OPPRESSIVE, VATICAN RADIO DECLARES

VATICAN CITY — The Communist government in North Vietnam is becoming more and more oppressive, a Vatican Radio commentator reported.

He said that all the schools in the Communist dominated north have been closed for several months and that the government has made it increasingly difficult for priests to get permits to visit the country districts.

In Hanoi, the commentator said thousands of people jam the cathedra each Monday to take part in a religious study course. He said similar classes on Wednesday and Friday have already been suppressed, and that the authorities are not certain if the Sunday classes will be allowed to continue.

During a recent Red meeting at Hanoi, violent speeches were made denouncing certain bishops and missionaries as "reactionary spies."

Vatican Radio said the missionaries answered that in religious matters they will follow the laws of the Church but in economic and social matters they will obey the laws of the government.

The commentator remarked that despite the efforts to drive catechumens away from the Church, conversions continue.

CHURCH FLOURISHING IN SOUTH VIETNAM, VISITING BISHOP SAYS

CINCINNATI — The Church is flourishing in South Vietnam, thanks to the blood of thousands of martyrs and the sweat and tears of a million refugees from the North.

A Vietnamese Bishop, himself a refugee, gave this promising report in an interview here.

Bishop Joseph Truong Cao-Dai, O.P., whose Diocese of Haiphong in North Vietnam now is in Communist hands, said there are "many converts and many vocations to the priesthood and religious life" in South Vietnam today.

The martyrs in whose blood was planted the seed of today's thriving Church gave their lives in the 19th century when a cruel pagan ruler attempted to wipe out the Church in Indochina.

The million refugees who fled Communist rule in North Vietnam added their chapter to the history of the Church only three years ago. At that time Bishop Truong Cao-Dai made the hard pilgrimage to the South along with 60,000 of the people in his own diocese, 100 priests, 500 Sisters, and another hundred seminarians.

Now he makes his residence in Saigon, the capital.

The Bishop, who formerly taught canon law at the Dominican House of Studies in Hong Kong, expressed "great gratitude" to the American Bishops and the Catholic people of the U.S. for "the help you have given to the refugee Catholics of Vietnam."

Much of the credit for the healthy condition of the Church in South Vietnam today must go to "those who have helped us so much," the Bishop declared.

He also cited the centuries of missionary effort given by the Church to Vietnam, indicating that some of the current harvest of the souls can

be attributed to the planting done by early missionaries. First of these were companions of St. Francis Xavier.

Although the non-Christian population of Vietnam are "theoretically ancestor worshipers," the younger generation is "either Catholic or nothing at all," the Bishop said.

Traveling with the Bishop is a secular Vietnamese priest, Father Joseph Chu-Cong.

"I will stay in America until September," the Bishop said, "so I will have an opportunity to thank all the people in this country who have been so good to us."

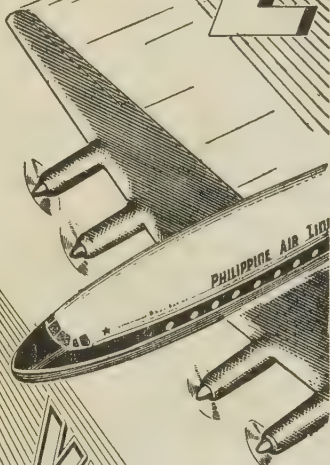
Meanwhile, there is one favor American Catholics can go on doing for his country. "Keep on praying for Vietnam," he said.

MORE THAN 50,000 ATTEND VIETNAMESE MARIAN CONGRESS

TOURANE, Vietnam — More than 50,000 persons participated in a three-day Marian congress here under the direction of Bishop Pierre Pham-Ngoc-Chi, Apostolic Administrator of the Vicariate of Qui-Nhon.

The first day of the congress was dedicated to children, the second to women and the third to men. Each day began with a sermon that was followed by a Dialogue Mass. Then a layman, assisted by a priest, conducted a class in Marian studies. Each day ended with a procession in honor of Our Lady.

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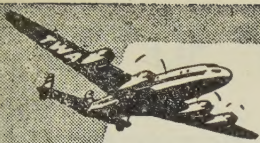
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